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Ba'alwi History AND Genealogy

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Unraveling the Scientific Scandal of Ba'alwi History and Genealogy

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ABSTRACT

The Ba'alwi clan, originating from Tarim, Hadramaut, Yemen, claims to be descendants of the Prophet Muhammad SAW, through Ahmad bin 'Isa bin Muhammad al-Naqib bin 'Ali al-'Uraidi bin Ja'far al-Sadiq bin Muhammad al-Baqir bin 'Ali Zainal 'Abdidin bin Husain bin Fatimah bint Muhammad. They authored numerous books to support this claim, starting in the ninth-century Hijriah. In these works, they endeavor to establish a connection between their ancestor named 'Ubaidillah and the genealogy of the Prophet Muhammad's family by asserting that Ubaidillah was one of the sons of Ahmad bin 'Isa. Furthermore, they have constructed a historical narrative around the character of Ubaidillah and his lineage, embellished with extraordinary tales. Regrettably, this claim is riddled with intrigue and scientific scandals that lack substantiation from reliable sources. This article aims to demonstrate that these assertions have no historical basis in contemporary or proximate sources and have been scientifically refuted. For instance, internal Ba'alwi sources purporting Ahmad bin 'Isa's Hijrah (migration) lack primary sources. Adding the epithet "Al-muhajir" (the migrant) to Ahmad's name appears contrived. External sources closer to Ahmad bin 'Isa suggest he resided in a village in Medina named "Surya." Moreover, the names of other individuals from the Ba'alwi lineage are conspicuously absent from the writings on the lineage of Prophet Muhammad.

Furthermore, it has been overlooked in the historiography of contemporary and local historians. Even more surprising is the revelation within internal Ba'alwi historiography that the title of a historical figure in Mirbat was appropriated and bestowed upon an individual within the Ba'alwi genealogical lineage. Specifically concerning

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the Ba'alwi claim of descent from the Prophet, several scholars have refuted this assertion, for instance, Ahmad bin Sulaiman Abu Bakrah al-Turbani, Murad Syukri Suwaidan, Sheikh Muqbil al-Wada'i, and 'Ali al-Tantawi. This article will shed light on a crucial aspect omitted from the accounts of previous scholars who disputed the Ba'alwi lineage.

Keywords: *Scandal, Genealogy, History, Ba'alwi.*

Introduction

In the 19th century, they witnessed significant waves of family migration, including the Ba'alwi and other Yemeni immigrants to the archipelago. According to Jajat Burhanuddin, this migration was spurred by changes in Dutch colonial policy, which gradually opened Java and other islands in the archipelago to international markets.[2] Their relocation to the archipelago was primarily motivated by poverty.[3] By the end of the 19th century, the land of Hadramaut was embroiled in a civil war between Al-Quwaiti and Al-Khatiri factions vying for power. Even by 1930, Hadramaut's wealth could only satisfy the needs of a quarter of its population. Notably, during this period, 20 to 30% of Hadramaut's population resided in various countries across the Indian Ocean.[4]

In the archipelago, they worked in various sectors such as plantations, factories, gardening, and courier services. Some held positions within the Dutch colonial government, such as Uthman bin Yahya, who appointed the mufti (responsible for issuing fatwas) for the Netherlands in Batavia. Uthman later became embroiled in a conflict with the Banten ulama, who were disciples of Sheikh Nawawi and Sheikh Abdul Karim. This conflict stemmed from Uthman's religious fatwa, which proclaimed the prohibition of rebellion against the Dutch, considering those who rebelled as suffering from religious delusions.

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[2] Jajat Burhanuddin, *Diaspora Hadrami di Indonesia*, (Studia Islamika, Vol. V No. 1 1999)

[3] Tim Peduli Sejarah Islam Indonesia, Tubagus M. Nurfadil Satya (ed.), *Sejarah Ba Alawi Indonesia: Dari Konflik Dengan Al-irsyad Hingga Dengan Keluarga Walisongo*, (Tim cares for Indonesian History, Serang) p.29

[4] Jajat, *Hadrami Diaspora di Indonesia...* p. 189

This fatwa was particularly pertinent during the Banten rebellion of 1888. It was documented in Uthman's book, "Manhaj al-Istiqamat fi al-Din bi al-Salamat," published in 1889[5]. These events contributed to the small number of Ba'alwi families residing in Banten, distinguishing it from other regions in Indonesia. According to Jajat Burhanudin, after Snouck Hurgronje employed Uthman, he offered a special prayer for Queen Wilhelmina of the Netherlands, referring to her as the "good Queen." This prayer occurred on 2 September 1898 at the Pekojan mosque following Friday prayers.[6]

Like on the island of Java, in Aceh, the situation was not much different. There were instances of betrayal by Ba'alwi individuals against the struggle of the Acehnese people, which was particularly egregious in their dealings with the Dutch. Van den Berg noted that a Ba'alwi named Abdurrahman al-Zahir, who held a high position in the Kingdom of Aceh, ultimately worked to undermine the Acehnese resistance from within. Initially entrusted as one of the warlords, he colluded with the Dutch, agreeing to withdraw his troops from guerrilla warfare in exchange for a lifetime salary of 30,000 guilders.[7] M. Adil Abdullah, in an article, remarked:

"As a reward for Habib Abdurrahman's treachery, on 13 October 1878, he and his associate Teuku Muda Bact chose to surrender to the Dutch at Kuta Raja. In return, the Governor of the Dutch East Indies (Indonesia), General Van Lansberge in Batavia (Jakarta), agreed to send Habib Abdurrachman Az Zahir and his followers to Jeddah aboard the ship NV Cuaracao. Historical accounts reveal that he received a monthly pension of 10,000 dollars from the Dutch government for 'selling out' his nation…"[8]

After Indonesian independence in 1945, many members of the Ba'alwi family

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[5] Utsman bin Yahya, *Manhaj al-Istiqamat fi al Diin bi al-Salamat*, (Maktabah Al-Madaniyah, Jakarta, t.t.) p. 22

[6] Jajat Burhanuddin, *Ulama dan Kekuasaan: Pergumulan Elit Muslim dalam Sejarah Indonesia*, (Mizan, Jakarta, 2012) p. 180

[7] See L.W.C. Van den Berg, *Hadramaut dan Koloni Arab di Nusantara*, original title: *Le Hadramaut et Les Colonies Arabes Dan l'Achipel Indien* (INIS, Jakarta, 1989) p.130-133.

[8] M. Adil Abdullah, *Tgk Imuem Lueng Bata Ultimatum Habib Abdurrahman Az Zahir*, (Tereecer Acch Notes), http://www.serambinews.com/news/data an-acch-yang-terceccer

became involved in Indonesian politics, notably D.N. Aidit, who rose to become Chairman of the Indonesian Communist Party (PKI). Aidit's son, Ilham Aidit, admitted that Aidit belonged to the Ba'alwi clan.[9] Subsequently, Aidit was sentenced to death in Boyolali on 23 November 1965 for treason against the Indonesian State.[10] In addition to Aidit, another member of the Ba'alwi clan affiliated with the PKI was Ahmad Sofyan Baroqbah. He was executed on 19 January 1974 after years of being pursued by the Armed Forces of the Republic of Indonesia in the jungles of West Kalimantan. Another Ba'alwi clan member in East Kalimantan,[11] Fahrul Baraqbah, was also a PKI member and was arrested following the events of 1965.[12]

The Ba'alwi clan claims descent from the Great Prophet Muhammad SAW, tracing their lineage to their grandfather, Alwi bin Ubaidillah. According to their genealogy, Alwi's father, 'Ubaidillah, is the son of Ahmad bin Isa. The complete lineage from Alwi to Prophet Muhammad SAW, as asserted by them, is as follows: Alwi (d. 400 H.) bin 'Ubaidillah (d. 383 H.) bin Ahmad (w. 345 H.) bin "Isa al-Naqib (w. 300 H.) bin Muhammad al-Naqib (d. 250 H.) bin 'Ali al-'Uraidi (d. 210 H.) bin Ja'far al-Sadiq (d. 148 H.) bin Muhammad al-Baqir (d. 114 H.) bin Ali Zaenal Abdidin (d. 97 H.) bin Sayidina Husain (d. 64 H.) bin Siti Fatimah al-Zahra (d. 11 H.), the daughter of Prophet Muhammad SAW. However, as presented above, this lineage is not corroborated by primary *mu'tabar nasab* books (genealogical records recognized by experts). This discrepancy arises because the book "The Genealogy," written close to the time of Ubaidillah's life, does not mention him as the son of Ahmad bin Isa, as the author will elucidate further.

Ahmad bin 'Isa never migrated to Hadramaut.

The Ba'alwi claim their genealogy is linked to Prophet Muhammad through Ahmad bin Isa. Nasab's books confirm Ahmad

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[9] Simpang Siur Kabar DN Aldit Keturunan Rasulullah, (*https://republika.co.id/berita/selarung/breaking-history/pi8mbw282/simpang-siur-kabar-dn-aidit-keturunan-rasulullah-part1*)
[10] *Jasir Hadibroto dan Eksekusi Mati D.N. Aidit*, in Tirto.id.(*https://tirto.id/ePvz*)
[11] *Sayid Komunis yang Diburu Tentara Baret Merah*, in Tirto.id. (*https://tirto.id/chz3*)
[12] *Sayid Komunis yang Diburu Tentara Baret Merah*, in Tirto.id. (*https://tirto.id/chz3*)

bin Isa as a descendant of the Prophet from the lineage of Ali al-Uraidi (d. 210 H.). To establish that Ahmad bin Isa or one of his descendants resided in Hadramaut, it is crucial to ascertain whether Ahmad bin Isa or any of his progeny migrated there. However, contemporary lineage books and sezarah, which are closest in time to Ahmad bin Isa, do not confirm his presence in Hadramaut, let alone his relocation there. Ba'alwi writers of the ninth-century Hijri assert that Ahmad bin Isa and Ubaidillah migrated to Hadramaut in 317 Hijri. This claim is documented in their works such as "Al-Burqat al-Musyiqah Fi Dikri Libās al-Hirqah al-Aniqah" by Ali bin Abu Bakar al-Sakran (d. 895 H.) and "Al-Jauhar al-Shafaf" by Al-Khatib (d. 855 H.). However, the latter book, "Al-Jauhar al-Safaf," is regarded as problematic since it was authored by an individual unknown to historians of Hadramaut. There is no record of a cleric named Al-Khatib in Tarim who died in 855 Hijriah,[13] casting

doubt on the reliability of "Al-Jauhar al-Safaf" as a scholarly reference.

We regard Ali bin Abu Bakr al-Sakran as the first person to formally document Ahmad bin Isa's migration from Basrah to Hadramaut. Ali al-Sakran said Ahmad bin Isa did not migrate directly from Basrah to Hadramaut.[14] Instead, he first traveled to Medina, then Mecca, followed by various villages in Yemen, before settling in Hadramaut. However, Ali al-Sakran did not specify the year of Ahmad bin Isa's migration. The

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[13] In the literature of Ba Alawi's works, Abdurrahman al-Khatib is said to have died in 855 AH. He was a student of Abdurrahman bin Muhammad Maula Dawilah (d. 819 AH), the grandfather of the founder of the Ba Alawi lineage, Ali bin Abu Bakar al-Sakran. Al-Khatib, he said, wrote a book called Al-Jauhar al-

Shafaf. The book contains about the sacred things of the saints in Tarim. It also contains Ba Alawi's genealogy. But, when searched in scholarly biography books, the name Abdurrahman al-Khatib with history and life time as in Ba'alwi literacy is majhul (unknown). But there is the same name detected, with the same father and book. He is Abdurrahman bin Muhammad bin Abdurrahman who died in 724 H. He is mentioned in biographical books of scholars such as Mu'jam al-Muallifin by Umar Rido Kahhalah, Hadiyyat al-Arifin by Ismail Basya al-Babani. both books agree that Abdurrahman bin Muhammad bin Abdurrahman died. in 724 H. not 855 H. it has a book called Al-Jauhar al-Shafaf. The difference with Ba Alawi literacy is that it does not have the title of al-Khatib.

[14].Lihat Ali bin Abu Bakar al-Sakran, Al-Burqat al-Musiqat, (Matba'ah Ali bin Abdurrahman bin Sahl Jamalullail Ba'alwi, Mesir, 1347 AH.) p. 131.

first book to mention both Ahmad bin Isa's migration and the year associated with it is "Gurar al-Baha' al-Dawiy wa Durar al-Jamal al-Badi'l al-Bahiy" (hereinafter referred to as Al-Gurar) by Muhammad bin Ali bin Alwi Khirid Ba'alwi. Khirid said Ahmad bin Isa migrated from Basrah to Hadramaut in 317 H[15]. Hence, a narrative indicates that Ahmad bin Isa's migration to Hadramaut occurred that year. After 578 years, this event is considered historical.

Researchers may question how Ali al-Sakran and Khirid acquired information about Ahmad bin Isa's migration and its associated year without referencing any sources, especially considering the time gap of 578 years. Typically, for an event in the past to be deemed historical, it must be substantiated by contemporary or closely related historical sources. This adherence to standard historical procedure ensures the reliability and accuracy of historical accounts.

Historical sources are typically categorized into primary

and secondary sources. Primary sources are those whose original form originates from the period under study, such as inscriptions made by a historical figure. For instance, the Batutulis inscription in Bogor, dated 1533 AD, serves as a primary source for the existence of King Sri Baduga Maharaja during that time. These sources provide researchers with direct access to events during specific historical periods, enabling them to interpret the past without modern biases.

Apart from inscriptions, primary sources can include artifacts like coins and pottery. In contemporary times, primary evidence is essential to substantiate claims of attendance at significant events, such as the final match between Brazil and Italy in 1994. This evidence may include tickets to the Rose Bowl stadium in California, United States, along with external records from the stadium listing all spectators. Without such evidence, claims of attendance lack credibility.

Secondary historical sources, on the other hand, comprise books or writings that describe past events. These sources typically rely on primary or secondary sources closest to

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[15] Muhammad bin Ali bin Alwi Khirid, *Gurar al-Bafia al-Dawiy wa Durar al-Jamal al- Badi'l al-Bahiy*, (T.pn. T.tp., 1405 AH.) p.69.

the event for evidence. However, the reliability of a secondary source diminishes with increasing temporal distance from the event. In cases where a distant secondary source contradicts a closer one but is supported by primary evidence, precedence should be given to the distant source.

Neither Ali al-Sakran nor Khirid provide any primary sources to support their claims. Consequently, it is scientifically untenable to assert that Ahmad bin Isa's migration to Hadramaut ever occurred. However, the burden lies on the author to present evidence refuting the claim of Ahmad bin Isa's migration. Nevertheless, seeking evidence to disprove a nonexistent event is inherently futile. For example, we know there has never been an Indonesian President named Samlawi without explicit historical documentation. Similarly, the assertion of Ahmad bin Isa's migration remains unsubstantiated without evidence to the contrary.

Then, can the author explain where Ahmad bin Isa was when he was alive? Is it true that he was in Basrah? Ahmad bin Isa was reported by a scholar named Abu Ja'far Muhammad bin al-

Hasan al-Tusi (d. 460 H.) in his book Al-Gaybah. Al-Tusi stated that Ahmad bin Isa met Abul Hasan (d. 254 H.) in Surya Village in Medina City. On that occasion, Abul Hasan stated that his son, Al-Hasan (d. 260 H.), would be his successor, later becoming the 11th Shiite Imam. Below, we note a quote from the book "Al-Gaybah" by Al-Tusi:

١٦٥ - عنه عن أحمد بن عيسى العلوي من ولد علي بن جعفر قال : دخلت على أبي الحسن عليه السلام بصريا فسلمنا عليه فإذا نحن بأبي جعفر وأبي مُحمَّد دخلا فقمنا إلى أبي جعفر لنسلم عليه فقال أبو الحسن عليه السلام ليس هذا صاحبكم عليكم بصاحبكم وأشار إلى أبي مُحمَّد عليه السلام. ١٦

Translate:

165-"Narrated from him (Sa'ad bin Abdullah), from Ahmad bin Isa al-Alawi, from the descendants of Ali bin Ja'far, he said: "I met Ali Abul Hasan, peace be upon him, in Surya, so we greeted him. Then we met Abi Ja'far and Abi Muhammad; both had entered, so we stood for Abi Ja'far to greet him. Then Abul Hasan, peace be upon him, said:

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16 Abu Ja'far Muhammad bin al-Tusi, *Al-Gaybah*, (Muassasah Al-Ma'arif al-Islamiyah, Qum, 1425 AH.) p. 199

"He is not your friend (your leader); look at your leader," referring to Abi Muhammad, peace be upon him."

From the history provided above, several conclusions can be drawn. Firstly, Ahmad bin Isya is identified as a "Shii'iy Imamiy" (an Imamiyah Shi'a), as non-Shi'a individuals are rarely included in the narrators of Imamiyah Shi'a history. Secondly, the narrative elucidates the close relationship between Ahmad bin Isa and Abul Hasan, the 10th Shi'ite Imam. Both Ahmad bin Isa and Abul Hasan trace their lineages back to Ja'far al-Sadiq; they are the fourth generation of him. Abul Hasan's genealogy is Abul Hasan bin Muhammad bin Ali bin Musa al-Kadim bin Ja'far al-Sadiq, while Ahmad bin Isa's lineage is Ahmad bin Isa bin Muhammad al-Naqib bin Ali al-Uraidi bin Ja'far al-Sadiq.

Ali al-Uraidi and his descendants consistently demonstrated loyalty to Musa al-Kadim and his descendants in political and religious matters. Ibn Inabah (d. 828 H.) explicitly stated in the book "Umdat al-Talib" that Ali al-Uraidi was a

Shiite believer. [17] Likewise, it is stated in the book "Masa'il Abi Ja'far" that Ali al-Uraidi was a Shiite believer. He was always with Musa al-Kadim at home and was the point of contact for those seeking access to Musa al-Kadim when traveling[18]. He also displayed loyalty to Musa's son, al-Kadim, Ali al-Rido, and his grandson, Muhammad Abu Ja'far al-Jawad.[19] As mentioned by Al-Umari in the book "Al-Majdi," Ali al-Uraidi held great respect for Abul Hasan's father, Muhammad Abu Ja'far, despite being the uncle of Muhammad Abu Ja'far's father. Al-Umari also narrated an incident where Muhammad Abu Ja'far visited Ali al-Uraidi, and Ali al-Uraidi invited him to sit in his chair while he stood without uttering a word until Muhammad departed.[20]

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[17] Ibnu Inabah, *Umdat al-Talib*, (Maktabah Ulum al-Nasab, *Tahqiq* Muhammad Sadiq al- Bahr al-Ulum, Iran, T.t.) p. 222.

[18] *Masa'ilu Abi Ja'far wa Mustadrakatuha*, (Muassasah Al-Bait Alihim al-Solat wa al-Salam, Beirut, 1431 AH.) p. 18.

[19] *Masa'ilu Abi Ja'far wa Mustadrakatuha* (Muassasah Al-Bait Alihim Al-Solat wa Al-Salam, Beirut, 1431 H.) h. 21.

[20] Ali bin Muhammad bin Ali bin Muhammad al-Alawi al-Umari, *Al-Majdi fi Ansab al-Talibin*, (Maktabah Ayatullah al-Udma al-Mar'asyi, Qum, 1422 AH.) p. 332

Al-Tusi's quote shows that Ahmad bin Isa was in Medina around 20. The estimated age of Ahmad bin Isa is based on Abul Hasan's age when he met him in Medina, where both Abul Hasan and Ahmad bin Isa are fourth-generation descendants of Ja'far al-Sadiq. However, there is no source indicating whether Ahmad bin Isa was born in Medina or another city, whether he was born in Medina, or whether he only met Abul Hasan there. If Ahmad bin Isa had been in Medina at 20, he likely would have remained there. However, there is no evidence to suggest whether he left Medina afterward. Without such evidence, the conclusion should be that Ahmad bin Isa never left Medina unless proven otherwise. Even if there is a historical account of Ahmad bin Isa leaving Medina after meeting Abul Hasan, he probably relocated to Samira City to accompany Abul Hasan. According to Al-Khatib al-Baghdadi (d.392 H.) in his book "Tarikh Baghdad," Caliph Al-Mutawakkil invited Abul Hasan to reside near him, prompting Abul Hasan's move to Samira, where he lived for twenty years until he died in 254 H., and was buried there.[21] Al-Baghdadi also noted that Abul Hasan was born in 214 H. and died at the age of 40, with the hijrah event occurring in 234 Hijriah.[22] Given the close association between Ahmad bin Isa and Abul Hasan, it is likely that if Ahmad bin Isa's relocation were authentic, he would have moved to Samira, not Hadramaut. Samira is among the cities home to the descendants of Prophet Muhammad SAW. Additionally, the route of Ja'far al-Sadiq includes cities such as Baghdad, Basrah, Qum, Ray, Najaf, Syairaz, Asfihan, Kufah, and Syam, along with several others in Iraq and Iran. However, there is no historical record of them migrating to Hadramaut.

It is quite challenging to understand and accept the researcher's logic. An Imamiyah Shi'ite like Ahmad bin Isa migrating to Hadramaut, which was predominantly inhabited by Ibadiyah people who were against the Shi'ites at the time, seems unlikely. Even if he had to relocate, Sana'a, controlled by the Shi'a Zaidiyah Hadawiyah, would have been a more acceptable choice. Despite differences in religious views, it would have been preferable to Ibadiyah.

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[21] Al-Khatib al-Baghdadi, *Tarikh Bagdad*, (Dar al-Garbi al-Islami, Beirut, 1422 AH.) j. 13 p. 518

[22] Al-Khatib al-Baghdadi, ... j. 13 h. 520

Consequently, Ba'alwi historians had to fabricate a highly imaginative narrative. For instance, Al-Syatiri, in his book "Adwar al-Tarikh al-Hadrami," recounts a story where Ahmad bin Isa, upon arriving in Hadramaut, engages in a debate with Ibadiyah scholars and emerges victorious, rendering the Ibadiyah clerics speechless[23]. However, Al-Syatiri's book should not be relied upon as a historical reference for Hadramaut, as it lacks proper citations and leans more towards fiction with a veneer of scholarly authority.

Similarly, other works by Ba'alwi families, whether published or undergoing *tahqiq* (subject to various shortcomings such as incorrectly written or illegible text due to age), should not be considered reliable sources for understanding Hadramaut's history from the third century until today. These works prioritize completing the Ba'alwi family tree rather than presenting accurate and factual historical accounts. Relying on unreliable books distorts the actual historical facts of Hadramaut, providing a skewed version of history crafted for specific purposes.

Al-Tusi's quote highlights how Ba'alwi historical narratives often encounter inconsistencies due to the chronological order they establish. For instance, Ba'alwi records indicate Ahmad bin Isa's migration to Hadramaut in 317 Hijriah and his death in 345 Hijriah. Assuming Ahmad bin Isa was 20 years old in 234 H., he would have been 103 years old when he migrated and 131 years old when he died. It seems improbable for a person aged 103 to undertake a journey of over 2000 km from Basrah to Hadramaut, and it is doubtful anyone would live to be 131. The estimated age of 20 for Ahmad bin Isa, based on Abul Hasan's age, is an attempt at maintaining scientific accuracy. However, it is plausible that Ahmad bin Isa was older when he met Abul Hasan. Conversely, if Ahmad bin Isa were only 40 years old, it would mean he lived to be 151. Alternatively, Ahmad bin Isa could have been younger than 20 when he met Abul Hasan, but not younger than the age of puberty, around 15 years, as discussions about "imamah" from Abul Hasan to Ahmad bin Isa were significant

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[23] See Al-Syatiri, *Adwar al-Tarikh al-Hadramiyyah* (Maktabah Tarim al-Haditsah, Tarim, 1403)h. 153

testaments, usually reserved for adults and not young children.

As posited by the author, the narrative that Ahmad bin Isa resided in Basrah originates from the mention of a certain Ahmad bin Isa bin Zaid in Basrah by Al-Khatib al-Baghdadi in his work "Tarikh Bagdad." Ba'alwi scholars then equated this figure with Ahmad bin Isa bin Muhammad al-Naqib. They attempted to locate the name Ahmad bin Isa in cities associated with the descendants of the Prophet, hoping to establish a historical basis for the existing historiography that Ahmad bin Isa migrated from these cities. However, when a similar name was found in Basrah, it was hastily claimed to be the story of Ahmad bin Isa despite it being a case of mistaken identity. This misattribution and hasty conclusion are evident. For instance, in Muhammad Diya Shihab Ba'alwi's book "Al-Imam al-Muhajir Ahmad bin Isa bin Ja'far," he asserts that Ahmad bin Isa is mentioned in "Tarikh Bagdad" by Al-Khatib al-Baghdadi. Muhammad Diya' states:

في تاريخ بغداد عند ترجمة محمّد بن جرير الطبري (٢٢٤ – ٣١٠ هـ) قال الطبري : كتب إلى أحمد بن عيسى العلوي من البلد

(بصرة) (من الطويل) ألا إن إخوان الثقات قليل ... وهل لي إلى ذاك القليل سبيل، سل الناس تعرف عنهم فكل عليه شاهد ودليل، قال أبو جعفر : فأجبته يسيء أميري الظن في جهد جاهد ... فهل لي بحسن من محمينهم الظن منه سبيل، تأمل أميري ما ظنت وقلته ... فإن جميل الظن منك جميل ٢٤

Translate:

"In the book Tarikh Bagdad" by Al-Khatib, when explaining Muhammad bin Jarir al-Tabari (224-310 H.), Al-Tabari said: "Ahmad bin Isa al-Alawi from Al-Balad (Basrah) (from Bahar Tawil)..."

After citing the Baghdad Tarikh, Muhammad Diya' commented that Ibn Jarir's address to Ahmad bin Isa al-Alawi with the title "Amiri" (my governor) is sufficient evidence of Ahmad bin Isa's esteemed position. This title was not due to Ahmad bin Isa's seniority. According to Muhammad Diya, Ibn Jarir was older than Ahmad bin Isa.[25] However, Muhammad Diya's hasty analysis led to an erroneous conclusion. To

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[24] Muhammad Diya Shihab, *Al-Imam Ahmad al-Muhajir* (Dar al-Syuruq, T.p. 1400 H.) p.42

[25]

understand who Ahmad bin Isa al-Alawi is and what Al-Khatib meant, we must ascertain whether Ahmad bin Isa al-Alawi is mentioned elsewhere in his book. Let us explore if any clues shed light on Al-Khatib's intended meaning by Ahmad bin Isa. In another section of his book, Al-Khatib mentions the name of Ahmad bin Isa al-Alawi as quoted below:

أخبرنا ابن رزق، قال : أخبرنا علي بن عبد الرحمن بن عيسى الكوفي، قال : حدثنا مُحَّد بن منصور المرادي، قال : حدثني أبو الطاهر، يعني أحمد بن عيسى العلوي، قال : حدثني أبي، عن أبيه، عن جده عن الحسن بن علي، قال : دفنت أبي علي بن أبي طالب في حجلة، أو قال في حجرة، من دور آل جعدة بن هبيرة ٢٦

Translate:

"Ibn Razak relayed to us, Ali bin Abdurrahman bin Isa al-Kufi informed us, Muhammad bin Mansur al-Muradi recounted, stating: "Abu Tahir informed me, specifically Ahmad bin Isa al-Alawi..."

From this quote, we understand that Ahmad bin Isa al-Alawi is the subject of discussion in Al-Khatib's narration in his

book, being the one who has the student Muhammad bin Mansur al-Muradi. Now, who is al-Muradi? Ibn al-Nadim (d. 380 H.) in his book Al-Fihrasat mentioned:

المرادي من الزبدية وهو أبو جعفر مُحَّد بن منصور المرادي الزيدي وله من الكتب كتاب التفسير الكبير كتاب التفسير الصغير كتاب أحمد بن عيسى كتاب سيرة الأئمة العادلة وله كتاب في الاحكام ٢٧

Translate:

"Al-Muradi is a prominent figure within the Zaidiyyah community. He is Abu Ja'far Muhammad bin Mansur al-Muradi al-Zaidi. He authored several books, including 'Tafsir al-Kabir,' 'Tafsir al-Sagir,' 'The Book of Ahmad bin Isa,' 'The Book of Sirat al-'A'immati al-'Adilat,' and a book on laws..."

From here, we already know that Ahmad bin Isa al-Alawi, whom Al-Khatib means, is not Ahmad bin Isa bin Muhammad al-Naqib, but Ahmad bin Isa, who understands Zaidiyyah, indicated by his disciple Muhammad bin Mansur al-Muradi. Al-Muradi authored a

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26 Al-Khatib al-Bagdadi... j.1 p. 463.

27 Ibnu al-Nadim, *Al-Fihrasat*, (Dar al-Ma'rifat, Beirut, 1417) p.240

book for Ahmad bin Isa al-Alawi called "Al-'Ulum," also known as "Amali Ahmad bin Isa." In the writings of Ibn al-Nadim, it is referred to as "Kitab Ahmad bin Isa." Sayyid Yusuf bin Muhammad al-Mu'ayyad al-Hasani later published this book in 1401 H. Was Ahmad bin Isa al-Alawi present simultaneously as Ibn Jarir al-Tabari, according to the history of mutual correspondence between the two? In the book "Maqati al-Talibiyyin" by Abu al-Faraj al-Asfihani (d. 356 H.), it is mentioned that Ahmad bin Isa bin Zaid al-Alawi died in 247 Hijri,[28] which coincides with Ibn Jarir's timeline, as he was born in 224 Hijri and died in 310 Hijri.

From the information above, it is evident that Muhammad Diya' Sahab's quote about Ahmad bin Isa is incorrect. He is not Ahmad bin Isa bin Muhammad al-Naqib but Ahmad bin Isa bin Zaid. However, he has attempted to write scientifically by citing primary books such as "The Baghdad Dates," in contrast to other Ba'alwi writers who penned history in the ninth century Hijriah about an event 550 years earlier without any references. From here, the historiography of the lineage and the names of the Ba'alwi ancestral genealogy, well-documented in the ninth century and beyond, is proven to have been written from a vacuum. Presenting a source that mentions the emigration of Ahmad bin Isa from Basrah to Hadramaut or even stating that Ahmad bin Isa was in Basrah cannot verify his presence. According to the author's assumption, the minimal information about Ahmad bin Isa bin Muhammad al-Naqib could be attributed to several factors, including perhaps Ahmad bin Isa not living long enough to play significant roles recorded in Abul Hasan's subsequent family journey.

Murtado al-Zabidi (d. 1205 H.), in his book "Al-Raud al-Jaly" (a book discussing the Ba'alwi lineage), quotes Al-Ubaidili (d. 436 H.), stating that Ahmad bin Isa al-Naqib emigrated from Medina to Basrah in the fourth Hijri century, then left with his son towards the east[29]. Muhammad Abu Bakar Abdullah Badzib, a Yemeni historian and the muhaqqiq of the book,

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[28] Abu al-Faraj al-Asfihany, *Maqatil al-Talibiyyin* (Dar al-ma'rifah, Beirut, T.t.) p.498

[29] Murtada al-Zabidi, *Al-Raud al-jaly* (Dar al-Fath, Oman, 2021 M) p. 121-122

commented on this quote, stating that the quote was not found in Al-Ubaidili's book, "Tahdib al-Ansab."[30] Badzib, known to be close to the Ba'alwi family, critically comments on the irregularities in the book "Al-Raud al-Jaly." Besides the unconfirmed Al-Ubadilii quotation, many other issues in the book "Al-Raud al-Jaly" are not corroborated by historical facts. Quotes from Ba'alwi writers and the books of past scholars, which they *tahqiq*, are fraught with problems and can be classified as "scientific scandals." These books must be read carefully and, if necessary, confirmed with the original manuscript to avoid being misled by the history they present. The way to read history should not rely on its current popularity but must be scrutinized for compatibility with contemporary sources. The historiography of the Ba'alwi lineage, written from the ninth Hijriah century to the fifteenth century, is fragile as it contradicts contemporaneous or closely related sources that have been uncovered.

The Position of Ahmad bin Isa

The proponents of the Ba'alwi lineage present an argument regarding the migration of Ahmad bin Isa to Hadramaut, citing the presence of archaeological evidence in the form of Ahmad bin Isa's tomb in Husaysah, Hadramaut. However, questions arise regarding the tomb's authenticity, claimed to be that of Ahmad bin Isa. Has this tomb been recognized as such since Ahmad bin Isa's death? Are there contemporary sources that confirm Ahmad bin Isa's burial in Husaysah? Merely having a tomb in a location cannot serve as historical evidence of the presence of an individual without corroborating documentation. Otherwise, any community could erect a grand tomb and assert that it belongs to a prominent figure, as was suggested with the example of the people of Banten claiming a tomb to be that of Imam Shafi'i. Thus, it is essential to critically examine the evidence before concluding.

As Sheikh Ahmad bin Hasan al-Mu'allim remarked:

لم يثبت في تاريخ اليمن وجود قبر معظم عليه مشهد أو مسجد قبل العقد الثاني من القرن الخامس إلا ما ذكر مما يسمى مسجد الشهيدين

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[30] Murtada al-Zabidi...h.121-122

بصنعاء الذي قيل أنه على قبري قثم وعبد الرحمن ابني عبيد الله بن العباس ﻵ[31]

Translate:

"In Yemeni history, there is no esteemed tomb adorned with a mosque until the latter half of the fifth century, except for the so-called martyrdom mosque in San'a. This mosque is associated with the alleged tombs of Qatsam and Abdurrahman, both sons of Ubaidillah bin Abbas, who were killed by Basar bin Arto'ah, an official appointed by Muawiyah in Yemen."

Based on Sheikh Ahmad bin Hasan al-Mu'allim's statement, it can be inferred that the tomb identified as Ahmad bin Isa in Husaysah was not recognized in Yemen until 450 H., despite Ahmad bin Isa's death occurring 105 years earlier. Al-Janadi (d. 732 H.), a historian known for documenting the graves of notable individuals visited by people, did not mention the presence of Ahmad bin Isa's grave in Husaysah. Interestingly, two other individuals referenced by Sheikh Ahmad bin Hasan Al-Muallim were documented by Al-

Janadi in his work "Al-Suluk Fi Tabaqat al-Ulama wa-al-Muluk."

وقبر الطفلين مشهور بصنعاء في مسجد يعرف بمسجد الشهيدين يزار ويستنجح من الله فيه الحاجات[32]

Translate:

"And the tombs of two renowned individuals in San'a, located within a mosque known as Al-Syahidain mosque, were visited by people who prayed for their wishes to be granted."

Apart from these two graves, Al-Janadi also frequently visited the graves of prominent figures. He documented the tomb of an Iraqi doctor revered as a hero in Qinan and paid homage there. He remarked:

وقبره هنالك وهو مسجد جامع له منارة يزار ويتبرك به دخلته في المحرم أول سنة ست وتسعين وستمائة[33]

Translate:

"And his grave, that of the doctor from Iraq, is located there in Qinan. It is a mosque with a

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[31] Ahmad bin Hasan al-Muallim, *Al-Quburiyah fi al Yaman* (Dar ibn al-jauzi, Al-Mukalla, 1425H) p.253

[32] Al-janadi, *Al-Suluk Fi Tabaqat al-Ulama Wa al-Muluk,* (Maktabah Dar al-Irsyad, San'a, 1416 AH) juz 1 h. 173
[33] Al-Janadi... juz 1 p.173

minaret frequented by visitors who consider it blessed. I visited it in Muharram at the beginning of 696 H."

Al-Janadi (d. 732) did not document the existence of Ahmad bin Isa's grave despite being a meticulous historian who diligently recorded the names of graves he visited and deemed blessed. This indicates that as of 732 H., Ahmad bin Isa's grave was not known (or nonexistent) as it is today. It has been 387 years since his death, and Ahmad bin Isa's grave remains undiscovered. So, when did the narrative about Ahmad bin Isa's burial in Husaysah originate? The earliest mention comes from Bamakhramah (d. 947 H.) in his book "Qaladat al-Nahr Fi Wafayyat A'yan al-Dahr." This book presents two opinions regarding Ahmad bin Isa's tomb: the first posits that he died and was buried in Husaysah, while the second suggests Qarah Jasyib as the burial place.[34] How, then, is the tomb in Husaisah, now renowned as his resting place, confirmed? Bamakhromah

mentions that the tomb came to be associated with Ahmad bin Isa because Sheikh Abdurrahman visited it, and a light emanated from the site, which was believed to be his tomb. Thus, its identification is not based on existing data or sources. Bamakhramah states:

يرى على الموضع الذي يشار اليه ان قبره الشريف فيه النور العظيم وكان شيخنا العارف بالله عبد الرحمن بن الشيخ محمّد بن علي علوي يزوره في ذالك المكان٣٥

Translate:

"We witnessed a bright light emanating from the site purported to be the resting place of the esteemed Ahmad bin Isa. Our teacher, the knowledgeable Abdurrahman bin Sheikh Muhammad bin Ali Alawi, also undertook a pilgrimage to this location."

Thus, the discovery of Ahmad bin Isa's grave was not rooted in a manuscript confirming his burial in Husaysah, nor did the grave exist from the time of his death in 345 H. Instead, its confirmation relied on scholarly interpretation (ijtihad). This

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[34] Abu Muhammad al-Tayyib Abdullah bin Ahmad Ba Makhramah, *Qaladat al-Nahr Fi Wafayyat A'yan al-Dahr* (Dar al-Minhaj, Jeddah, 1428 AH.) juz 2 p. 618

[35] Abu Muhammad... Ba Makhramah... juz 2 p.618

suggests that Ahmad bin Isa's tomb was unearthed and likely constructed in the ninth or tenth century Hijriah, approximately 602 years after his demise. Consequently, considering the absence of evidence supporting his migration to Hadramaut, the existence of Ahmad bin Isa's grave in Husaysah is arguably spurious.

Ahmad Bin Isa Does Not Have the Title "Al-Muhajir"

In the book Uqud al-Almas, Alwi bin Tahir al-Haddad (d. 1382 H.) vehemently sought to establish Ahmad bin Isa's title as "Al-Muhajir." He aimed to refute the recorded titles attributed to Ahmad bin Isa by lineage scholars from the 5th to the 9th century, namely "Al-Abah" and "Al-Naffat," asserting that there was no mention of "Al-Muhajir" for Ahmad bin Isa. Notably, Ali bin Abubakar al-Sakran (d. 895 H.), the progenitor of the Ba'alwi lineage, did not bestow the title "Al-Muhajir" upon Ahmad bin Isa in his book Al-Burqoh Al-Musyiqoh. Similarly, Abu Bakr bin Abdullah al-Idrus (d. 914 H.) did not designate Ahmad bin Isa as "Al-Muhajir" in his work Al-Juz' al-Latif when narrating the

wearing of the tarkat cloth.[36] Other 10th-century Ba'alwi scholars, including Muhammad bin Ali Khirid Ba'alwi (d. 960 H.), also refrained from assigning the title "Al-Muhajir" to Ahmad bin Isa. Moreover, scholars from the 11th century Hijriah, such as Abdul Qadir bin Sheikh al-Idrus (d. 1038 H.) in Al-Nur al-Safir and Al-Syili Ba'alwi (d.1093 H.) in Al-Masra' al-Rawi, did not use the title "Al-Muhajir" for Ahmad bin Isa. The first instance of the Ba'alwi family referring to Ahmad bin Isa as "Al-Muhajir" occurred in the 12th century Hijriah through Ahmad bin Zein al-Habsyi (d.1144 H.). Thus, the title was coined 799 years after Ahmad bin Isa's demise and became associated with the notion of his migration to Hadramaut, despite the lack of primary sources confirming such a migration. Moreover, there is no evidence of Ahmad bin Isa's presence in Basrah in primary sources, let alone his migration to Hadramaut.

Today, the title "Al-Muhajir" has eclipsed Ahmad bin Isa, as he is now predominantly referred to as "Ahmad al-Muhajir." Even Muhammad Diya

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[36] See Abubakar bin Abdullah al-Idrus, *Al-Juz' al-Latif*, dalam Diwan al-Adni (Dar al-Hawi, Lebanon, 1432 H.) p. 493.

Shihab penned his biography under the prominent title "Al-Imam al-Muhajir" to further popularize the epithet "Al-Muhajir." This effort is concurrent with the Ba'alwi family's endeavor to supersede the earlier titles bestowed upon Ahmad bin Isa by genealogical books from the 5th to the 9th century, namely "Al-Abh" and "Al-Naffat." Alwi bin Tahir al-Haddad's pursuit exemplifies this, as he challenged the prior scholars' judgment in assigning the titles "Al-Abh" and "Al-Naffat," considering it a lapse in judgment. Alwi al-Haddad remarked:

وحاصل هذا البحث الضافي ان الامام المهاجر (احمد بن عيسى) بن مُحَّد بن علي العريضي لم يلقب بالابح ولا بالنفاط كما جرى عليه الاقدمون٣٧

Translate :

"This lengthy discussion concludes that Imam al-Muhajir (Ahmad bin Isa) bin Muhammad bin Ali al-Uraidi was not bestowed with the titles "Al-Abh" and "Al-Naffat," as previously asserted by scholars."

Alwi's assertion contradicts the historical fact that previous religious scholars referred to Ahmad bin Isa as "Al-Abh" by some and as "Al-Naffat" by others, with some sources attributing both titles to him. In Al-Ubaidili's book "Tahdib al-Ansab" (d. 437 H), Ahmad bin Isa is identified as "Al-Naffat," a title also mentioned in Al-Umari's work "Al-Majdi" (d. 490 H).[38] These two authoritative sources refute Alwi al-Haddad's argument that Ahmad bin Isa did not hold the titles "Al-Naffat" and "Al-Abh," as they are among the oldest references to Ahmad bin Isa and his lineage. Another narrative suggesting that the title "Al-Naffat" belonged to Ahmad bin Isa's grandson, found in a younger source, warrants scrutiny to ascertain the validity and strength of both accounts, as it is plausible for a grandson to inherit the same title as his grandfather due to occupation or other reasons. Alwi al-Haddad's denial of historical reality, which acknowledges Ahmad bin Isa's titles "Al-Naffat" and "Al-Abh," is evident, particularly as he emphatically claims on page eleven of his book that Al-Ubaidili and Al-Umari did not mention the title "Al-Naffat."

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[37] Alwi bin Tahir al-Haddad, Footnote *Uqud al-Almas* (Matba'ah Al-madani, Ct. Ke-2, T.tp. 1388 AH.) juz 2 p.7

[38] Al-Umari...p. 337.

This discrepancy raises the possibility of deliberate falsehood or a misunderstanding of Arabic. Both scenarios are conceivable. Deliberate falsehood may have occurred, especially concerning the contents of the "Tahdib al-Ansab" book. Consider Al-Ubaidili's statement below:

واحمد بن عيسى النقيب بن مُحَمَّد بن علي العريضي يلقب النفاط٣٩

Translate:

"And Ahmad bin Isa al-Naqib bin Muhammad bin Ali al-Uraidi was bestowed with the title of Al-Naffat."

It is evident that Ahmad bin Isa, as recorded by Al-Ubaidili, indeed holds the title "Al-Naffat." Why, then, does Alwi al-Haddad claim otherwise? We cannot confidently rely on Alwi bin Tahir's work as a credible reference, given the proven disparity between his editorial assertions and the content of the original manuscripts. There is a reasonable suspicion that he may have intentionally misrepresented the facts. The possibility that he lacks a proper understanding of Arabic and simultaneously engages in deceit is exemplified in

his treatment of the Al-Majdi book. Consider the following excerpt from Al-Majdi:

وأحمد ابو القاسم الابح المعروف بالنفاط لانه كان يتجر النفط له بقية ببغداد من الحسن ابي مُحَمَّد الدلال على الدور ببغداد رأيته مات بأخره ببغداد بن مُحَمَّد بن علي بن مُحَمَّد بن أحمد بن عيسى بن مُحَمَّد بن العريضي٤٠

Translate:

"And Ahmad Abul Qasim al-Abh, also known as "al-Naffat" due to his trade in nafat oil (a type of kerosene), has descendants in Baghdad stemming from Al-Hasan Abu Muhammad al-Dalal Aladdauri. I witnessed the end of his life in Baghdad; Al-Hasan was the son of Muhammad bin Ali bin Muhammad bin Ahmad bin Isa bin Muhammad (al-Naqib) bin (Ali) al-Uraidi."

It is evident, as written by Al-Umari, that Ahmad, known as "Abul Qosim," held the title "Al-Abh" and was also recognized by the title "Al-Naffat." Why does Alwi al-Haddad claim that Al-Umari did not document his title "Al-Naffat"? Is it because he mistakenly reversed the "Damir" (pronoun in Arabic) and

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[39] Al-Ubaidili,.. p. 176

[40] Al-Umari...p. 337

misunderstood the "siyaq al-kalam" (contextual understanding)? Or does he comprehend but intentionally distort the "Damir" and "siyaq al-kalam" to defend his stance? Note Alwi al-Haddad's writing. In his editing, he altered one letter from the original text. Additionally, he included "brackets" in several sentences, altering the meaning entirely:

وأحمد ابو القاسم الابح «المعروف بالنفاط لانه كان يتجر النفط له بقية ببغداد»بن الحسن ابي مُحَّد الدلال « على الدور ببغداد رأيته مات بأخره ببغداد» بن مُحَّد بن علي بن مُحَّد بن أحمد بن عيسى بن مُحَّد بن العريضي⁴¹

Note the use of "brackets" above. Additionally, observe that Al-Haddad altered one letter. Specifically, the letters in the phrase "min al-Hasan" (from Al-Hasan) were changed to "mim," becoming "ba" to form "bin al-Hasan" (son of al-Hasan). Before this alteration, the implication was that Ahmad Abul Qosim Al-Abh was Ahmad bin Isa, descended from Al-Hasan. With the change from "mim" to "ba," Ahmad Al-Abah ceases to be

Ahmad bin Isa but becomes Ahmad bin al-Hasan, the fourth grandson of Ahmad bin Isa. Alwi al-Haddad's intended conclusion is that Ahmad bin Isa did not bear the titles "Al-Abh" or "Al-Naffat"; rather, his sole title was "Al-Muhajir," despite no lineage or historical scholars from the 3rd to the 9th centuries referring to Ahmad bin Isa by that title. Why did Ahmad bin Isa lack the title "Al-Muhajir," as the 12th-century Ba'alwi family claimed? The answer is that Ahmad bin Isa never visited, let alone resided in or had descendants in Hadramaut.

Ahmad Bin Isa Has No Children Named Abdullah or Ubaidillah

In the 9th century, Ali bin Abu Bakr al-Sakran claimed in his book Al-Burqat al-Mushiqat that his family descended from the Prophet Muhammad, tracing their lineage through Alwi bin Ubaidillah bin Ahmad bin Isa bin Muhammad al-Naqib bin Ali al-Uraidi[42]. However, this lineage assertion faced rejection because Ahmad bin Isa (d. 345 H.), according to the lineage records closest to his time, did not have a son named Ubaidillah. The books confirming the absence of a child named Ubaidillah or Abdullah for

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⁴¹ Alwi bin tahir... juz 2 p. 15

⁴² Lihat Ali bin Abu Bakar al-Sakran...p. 151

Ahmad bin Isa include the following:

Firstly, Tahdib al-Ansab wa Nihayat al-Alqab, authored by Al-Ubaidili (d. 437 H.). When detailing Ali al-Uraidi's descendants, Al-Ubaidili did not mention Ubaidillah as the son of Ahmad bin Isa. He only listed one child of Ahmad bin Isa, namely Muhammad. The quotes from the book are as follows:

واحمد بن عيسى النقيب بن مُحَّد بن علي العريضي يلقب النفاط من ولده ابو جعفر (الاعمى) مُحَّد بن علي بن مُحَّد بن أحمد ، عمي في آخر عمره وانحدر إلى البصرة واقام بها ومات بها وله أولاد وأخوه بالجبل له اولاد ٤٣.

Translate:

"And Ahmad bin Isa al-Naqib bin Muhammad bin Ali al-Uraidi, known as Al-Naffat, had among his descendants Abu Ja'far (al-A'ma: the blind) Muhammad bin Ali bin Muhammad bin Ahmad, who became blind towards the end of his life. He migrated to Basrah, settled there, and eventually passed away. Additionally, he had a son, and his brother in the mountain region also had a son."

Al-Ubaidili, the author of the book Tahdzib al-Ansab, lived concurrently with Alwi and his father, Ubaidillah. According to Ibn Hajar al-Asqalani's Al-Mizan (d.852 H.), Al-Ubaidili passed away in 436 or 437 Hijriah, merely 36 or 37 years after Alwi's death in 400 Hijriah. Additionally, it is noted in the same book that Al-Ubaidili's age reached 100 years,[44] indicating that he was born in 336/337 Hijriah. Ubaidillah, Alwi's father, passed away in 383 H., so when Ubaidillah died, Al-Ubaidili was already 47 years old. By the time Alwi passed away, Al-Ubaidili had reached an age of over 60 years. Of course, his knowledge and wisdom had reached the trustworthy level. Additionally, it is noted in the same book that Al-Ubaidili frequently traveled to various countries, including Damascus, Egypt, Tabariyah, Baghdad, and Moulul.[45] Given his extensive travels and age, Al-Ubaidili should have recorded Alwi as Ahmad bin Isa's grandson if he had known him. However, he did not mention Alwi, indicating

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[43] Al-Ubaidili... p. 176

[44] Ibnu Hajar al-Asqolani, *Lisan al-Mizan* (Mu'assasat al-A'lami Lil al-Matbu'at, Beirut,1390 H.) juz 5 p.366

[45] Ibnu Hajar al-Asqolani...juz 5 p.366

that Ahmad bin Isa did not have a grandson by that name. Moreover, as Muhammad Dliya Syahab mentioned in his book Al-Imam Ahmad al-Muhajir, Ahmad bin Isa held the title of "Imam."[46] Naturally, if he were indeed an "imam," he would have been known not only to the general public but also to his children and grandchildren. However, Al-Ubaidili, the cleric who lived contemporaneously with Alwi, did not refer to Alwi as the grandson of Ahmad bin Isa.

Secondly, in the book Al-Majdi fi Ansab al-Talibiyin by Sayyid Syarif Najmuddin Ali bin Muhammad al-Umari al-Nassabah (d. 490 H.), it is mentioned that among the descendants of Ahmad bin Isa in Baghdad was Abu Muhammad al-Dallal Aladdauri bin Muhammad bin Ali bin Muhammad bin Ahmad bin Ahmad bin Isa. Like Al-Ubaidili, Al-Umari only mentions one child of Ahmad bin Isa in his book.

وأحمد ابو القاسم الابح المعروف بالنفاط لأنه كان يتجر النفط له بقية ببغداد من الحسن أبي مُحمَّد الدلال على الدور ببغداد رأيته مات

بأخره ببغداد بن مُحمَّد بن علي بن مُحمَّد بن أحمد بن عيسى بن مُحمَّد بن العريضي[47]

Translate :

"And Ahmad Abul Qasim al-Abah, also known as "al-Naffat" due to his involvement in trading nafat oil (a type of kerosene), has descendants in Baghdad through al-Hasan Abu Muhammad ad-Dalal Aladdauri. I witnessed his passing in Baghdad towards the end of his life. He is the son of Muhammad bin Ali bin Muhammad bin Ahmad bin Isa bin Muhammad (an-Naqib) bin (Ali) al-Uraidi."

From Al-Umari's book, Al-Majdi, it can be inferred that one of Ahmad bin Isa's children was named Muhammad, which corresponds with the information in Al-Ubaidili's Tahdzib al-Ansab. The distinction lies in Al-Umari, detailing the lineage of Ahmad bin Isa's son, Muhammad bin Ali, in Basrah, while Al-Ubaidili delineates the lineage of Muhammad bin Ali's son, Al-Hasan, who had relocated to Baghdad. These two fifth-century books concur that Ahmad bin Isa had a son named Muhammad and do not mention Ubaidillah as Ahmad's son.

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[46] Muhammad Diya Shihab, *Al-Imam Ahmad al-Muhajir*...h.42

[47] Al-Umari...h. 337

Thirdly, in the book Muntaqilat al-Thalibiyah by Abu Ismail Ibrahim bin Nasir ibn Thobatoba (d. 400 AH), which elucidates the migrations of the descendants of Abi Talib, it is noted that Muhammad bin Ahmad al-Naffat was among the descendants of Abi Talib in Roy.

(بالري) مُحَمَّد بن احمد النفاط ابن عيسى بن مُحَمَّد الأكبر ابن علي العريضي عقبه مُحَمَّد وعلي والحسين٤٨

Translate :

"In the city of Roy, a descendant of Abu Talib named Muhammad bin Ahmad an-Naffat bin Isa bin Muhammad al-Akbar bin Ali al-Uraidi exists. He has three descendants, namely Muhammad, Ali, and Husain."

This excerpt indicates that Ahmad bin Isa had a son named Muhammad, which is consistent with the information in the books Tahdib al-Ansab and Al-Majdi. In the fifth century, based on the accounts from the three aforementioned books, there is a consensus that Ahmad bin Isa did not have a son named Ubaidillah,

nor did he have a grandson named Alwi, despite the contemporaneity of the authors with Ubaidillah and Alwi.

The book Al-Syajarah al-Mubarakah by Imam Al-Fakhrurazi (d. 606 H.) was completed in 597 Hijri. In this work, Imam Al-Fakhrurazi emphatically stated that Ahmad bin Isa did not have a son named Ubaidillah. Excerpts from the book are as follows:

أما أحمد الابح فعقبه من ثلاثة بنين: مُحَمَّد ابو جعفر بالري، وعلى بالرملة، وحسين عقبه بنيسابور٤٩

Translate:

"As for Ahmad al-Abh, he has three known descendants: Muhammad Abu Jafar, residing in the city of Roy; Ali, located in Ramallah; and Husain, whose lineage extends to Naisaburi."

From the quote above, Imam Al-Fakhrurazi clearly stated that Ahmad al-Abh bin Isa was descended from only three children: Muhammad, Ali, and Husain. There is no mention of a child named Ubaidilah or

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48 Abu Ismail Ibrahim bin Nasir ibnu Thobatoba, *Muntaqilat al-Talibiyyah* (Matba'ah Al-Haidarah, Najaf, 1388 AH.) p.160.

49 Imam Fakhruddin al-Razi, *Al-Syajarah al-Mubarakah* (Maktabah Ayatullah al-Udma al-Mar'ashi, Qum, 1419 cet. Ke-2) p. 111

Abdullah, either as a descendant or otherwise. He enumerates Ahmad bin Isa's children using "total ismiyah" (a proposition in Arabic composed using a noun phrase or a noun), which signifies a "hasr" (limitation) specifically to those mentioned. Genealogists adhere to specific rules in the science of genealogy. For instance, when employing "total fi'liyah" (Arabic propositions arranged using verbs or verbs), such as with the phrase أعقب من "he is descended from three children," the implication is that the number of children one has is those تعريفnot confined to mentioned; there may be additional children not specified for various reasons. However, when using the numerical construct of "ismiyah," as in the sentence from the book Al-Syajarah al-Mubarakah, the indication is that the number of descendants is restricted to those mentioned. Sheikh Mahdi al-Raja'iy in his book Al-Mu'qibun adds:

ومن ذالك اذا قالوا عقبه من فلان او العقب من فلان فانه يدل على أن عقبه منحصر فيه

وقولهم أعقب من فلان فان يدل على أن عقبه ليس بمنحصر فيه٥٠

Translate:

"And part of the terminology of genealogists is when they say 'aqibuhu min so-and-so' (his descent from so-and-so) or 'al-'al-aqbu min so-and-so' (his descent from so-and-so), then it indicates that his lineage is restricted to the mentioned child; whereas the expression 'a'qoba min so-and-so' suggests that the truth of his descendants extends beyond the mentioned child."

In the book Al-Syajarah al-Mubarakah, the term "total ismiyah" is employed: "fa 'aqibuhu min salasati banin" (so Ahmad Al-Abh's descendants are from three children). Imam Al-Fakhrurazi was unequivocal. Based on his knowledge from several sources, Ahmad's offspring is limited to Muhammad, Ali, and Husain. Ahmad al-Abh does not have a son named Ubaidillah or a grandson named Alwi. According to Imam Al-Fakhrurazi, none of these three children reside in Yemen. Hence, the possibility of

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⁵⁰ Mahdi al-Roja'l, *Al-Mu'qibün Min Al Abi Talib* (Mu'assasah Ashura, Qum, 1427 AH) p.14

adding another name is scientifically improbable.

Imam al-Fakhrurazi, the author of the book Al-Syajarah al-Mubarokah, resided in Roy City, Iran, where numerous descendants of Ahmad bin Isa from the line of Muhammad Abu Ja'far reside. Ahmad bin Isa's progeny information is validly obtained from his descendants living in Roy City. The author died in 606 Hijriah, 261 years after Ahmad bin Isa's demise. No historical account, narrative, or report indicates that Ahmad bin Isa ever had a son named Ubaidillah and a grandson named Alwi.

The book Al-Fakhri fi Ansabitalibin by Azizuddin Abu Talib Ismail bin Husain al-Marwazi (d. 614 H.) echoes the sentiments of the fifth-century books, mentioning only one line of descent from Ahmad bin Isa, specifically from Muhammad bin Ahmad bin Isa.

منهم أبو جعفر الاعمى مُحَّد بن علي بن مُحَّد بن احمد الابح له اولاد بالبصرة واخوه في الجبل بقم له اولاد⁵¹

Translate:

"Some of them (descendants of Isa al-Naqib) include Abu Ja'far al-a'ma (the blind) Muhammad bin Ali bin Muhammad bin Ali bin Muhammad bin Ahmad al-Abh. He has a son in Basrah, and his brother in Al Jabal resides in Qum and has a child."

Until the seventh century, there was no mention of Ahmad's son, Ubaidillah, and there is no record indicating that Ahmad bin Isa migrated to Hadramaut and had descendants there.

The book Al-Asili fi Ansabittholibiyin by Shofiyuddin Muhammad ibn al-Toqtoqi al-Hasani (d. 709 H.) mentions one example of Ahmad's lineage through his son, Muhammad bin Ahmad bin Isa. The complete quote is as follows:

ومن عقب أحمد بن عيسى النقيب الحسن بن أبي سهل أحمد بن علي بن أبي جعفر مُحَّد بن أحمد⁵²

Translate:

"And among the descendants of Ahmad bin Isa al-Naqib is al-

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⁵¹ Sayid Azizuddin Abu Tholib Ismail bin Husain al-Mawarzi al-Azwarqani, *Al-Fakhri fi ansaabitholibin*, (Maktabah Ayatullah al-Udma, Qum, 1409) p. 30

⁵² Shofiyuddin Muhammad ibnu al-Toqtoqi al-Hasani, *Al-Asili fi Ansabittholibiyin* (Matba'ah Ayatullah al-Udma, Qum, 1318) p. 212

Hasan bin Abi Sahal Ahmad bin Ali bin Abi Ja'far Muhammad bin Ahmad."

In the book Al-Sabat al-Musan by Ibn al-A'raj al-Husaini (d. 787 H.), it is mentioned that some of Ahmad bin Isa's children were named Muhammad. However, there is no mention of Ahmad bin Isa having a son named Ubaidillah or Abdullah. See the quote below:

واما احمد فأعقب وكان من ولده ابو مُحَّد الحسن الدلال ببغداد رآه شيخنا العمري ببغداد وهو مات بأخره ببغداد وهو بن مُحَّد بن علي بن مُحَّد بن أحمد بن عيسى الرومي وكان له اولاد منهم ابو القاسم احمد الاشج المعروف بالنفاط...٥٣

Translate:

"And as for Ahmad, he is a descendant, and among his descendants is Abu Muhammad al-Hasan al-Dallal in Baghdad. My teacher, al-Umari, saw him in Baghdad, and he died there. He is the son of Muhammad bin Ali bin Muhammad bin Ahmad bin Isa al-Rumi, and he had several children,

including Abul Qasim Ahmad al-Asyaj, known as al-Naffath."

Similarly, 442 years have passed since the death of Ahmad bin Isa, and there is no mention of Ahmad bin Ubaidillah having a son, nor is there any mention of Ahmad bin Isa migrating to Hadramaut and having descendants there. In the genealogical book recognized by experts in the ninth century, namely the book Umdat al-Talib by Ibn al-Nabah (d. 828 H.), Ahmad bin Isa is not mentioned as having a son named Ubaidillah or Abdullah. Ibn al-Nabah said:

ومنهم احمد الانج بن أبي مُحَّد الحسن الدلال بن مُحَّد بن علي بن مُحَّد بن أحمد بن عيسى الأكبر٥٤

Translate :

"Some of the descendants of Muhammad al-Naqib are Ahmad al-Ataj bin Abi Muhammad al-Hasan al-Dallal bin Muhammad bin Ali bin Muhammad bin Ahmad bin Isa al-Akbar."

Until the beginning of the ninth century, none of the original nasab books mentioned that Ahmad bin Isa had a son named Ubaidillah. The sixth-century

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53 Ibn al-A'raj al-Husaini, *Al-Sabat al-Musan* (Maktab Ulum al-Nasab, *Tahqiq* Halil bin Ibrahim bin Halaf al-Dailami al-Zabidi, T.t. T.Tp.) p.83-84

54 Ibn Inabah...p. 225

book Al-Syajarah al-Mubarokah by Imam Fakhrurazi, written in 597 Hijriah, confirmed that Ahmad bin Isa had only three children: Muhammad, Ali, and Husain. There were no children of Ahmad bin Isa, whether he had descendants or not, named Ubaidillah or Abdullah. From there, any news after 597 Hijriah stating the names of Ahmad bin Isa's children other than Muhammad, Ali, and Husain were rejected and cancelled. The discussion to validate who Ahmad bin Isa's son is ends here. It has been proven that none of Ahmad bin Isa's children were named Ubaidillah or Abdullah. The Ba'alwi lineage, up to this point, has been proven to be a false lineage.

Nevertheless, the author will take the reader to find the chronology of their claim to be descendants of the Prophet. Thus, in the future, it will be discussed that in Yemen, three new names have emerged, which are said to be the children of Ahmad bin Isa bin Muhammad al-Naqib: Jadid, Abdullah, and Ubaidillah. These three are the names of the family of Ahmad bin Isa, which were rejected based on science. The author will discuss them in several headings below.

Nasab Syarif Abil Jadid from the Alu Abi Alwi tribe

A Yemeni historian named Al-Janadi (d. 732 H.) wrote a book entitled "Al-Suluk fi Tabaqat al-Ulama wa al-Muluk," which discusses the history of scholars and kings in Yemen. Today, we can read the printed version published by Maktabah Al-Irshad in the city of San'a in 1416 Hijriah. Muhammad bin Ali al-Akwa al-Hiwali verified the book. According to Al-Hiwali, the printed version was based on two manuscripts he obtained, the first from Dar al-Kutub al-Misriyyah. This manuscript was completed by Al-Arabi bin Ahmad bin 'Ali bin Husain al-Halwani on Saturday, the seventh of Dulhijjah, 877 Hijriah. The second manuscript is in Paris, written by Ahmad bin Yahya bin Ismail bin al-Abbas bin Daud bin Yusuf bin Umar bin Ali bin Rasul (son of King Yahya bin al-Malik al-Asraf Ismail). This manuscript was completed on Monday, the ninth of Sha'ban, 820 Hijriah.[55] This means that the Paris manuscript was written eighty-eight years after the death of Al-Janadi, and the Dar al-Kutub al-Misriyah manuscript was written 145 years after his death. In that book is a

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[55] See Aljanadi…juz 1, p. 46-47

genealogy of a scholar named Abul Hasan Ali, Syarif Abul Jadid. His lineage is connected to Ahmad bin Isa. This is the first book that mentions the existence of Ahmad bin Isa's son apart from three children. It was called Al-Syajarah al-Mubarokah in the 6th century. In the Paris manuscript version, Abul Hasan Ali is said to be a descendant of Ahmad bin Isa through his "son" named Jadid, while in the Darul Kutub al-Misriyyah version, it is from his "son" named Abdullah. The possibility that Abul Hasan Ali's connection to Ahmad bin Isa is a mistake in quoting from Al-Janadi or by the copyist is substantial because the family of "Alu Abi Alwi" in the period before and after it is only known to historians as Arab descendants from the Qahtan tribe, as will be explained later.

In the Paris manuscript version of 822 Hijriah, the editorial of the book is as follows:

واحببت ان الحق بهم الذين وردوها ودرسوا فيها وهم جماعة من الطبقة الأولى منهم ابو الحسن علي بن مُحَّد ابن أحمد بن حديد بن أحمد بن عيسى بن مُحَّد بن علي ابن جعفر الصادق بن مُحَّد الباقر بن علي بن زين

العابدين بن الحسين بن علي ابن ابي طالب كرم الله وجهه ويعرف بالشريف ابي الحديد عند أهل اليمن اصله من حضرموت من اشراف هنالك يعرفون نال ابي علوي بيت صلاح وعبادة على طريق التصوف وفيهم فقهاء تأتي ذكر من اتحقق ان شاء الله تعالى مع أهل بلده٥٦

Translate:

"And I would like to follow up with the names of those who came to Ta'iz and studied there. They were the congregation from the first level. Some of them were Abu al-Hasan, Ali, son of Muhammad, son of Ahmad, son of Hadif (Jadid, two manuscript narrations), son of Ahmad, son of Isa, son of Muhammad, son of Ali, son of Ja'far al-Sadiq, son of Muhammad al-Baqir, son of Ali, son of Zainal Abidin, son of al-Husain, son of Ali, son of Abi Tholib. May Allah honor his countenance. They are known as

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56 This editorial is based on the *tahqiq* experts information from the book *Al-Suluk*, Al-Hiwali, according to the Paris manuscript version of Abul Jadi's genealogy as in this editorial. See Muhammad bin Ali al-Akwa' Al-Hiwali in the footnote of Al-Janadi, *Al-Suluk fi Tabaqat al-Ulama wa al- Muluk* (Maktabah al-Irsyad, San'a, 1414 H.) Juz 2 p. 135

Sharif Abul Jadid, according to the people of Yemen. Originally from Hadramaut from the Sharifs, they are known as Al Abi Alwi, a house of piety and worship in the Tasawwuf order. Including the jurisprudents who will come and mention them, I know correctly, God willing, with his countrymen."

Meanwhile, in the Egyptian manuscript version of 877 Hijri, the editorial text is as follows:

واحببت ان الحق بهم الذين وردوها ودرسوا فيها وهم جماعة من الطبقة الأولى منهم ابو الحسن علي بن مُحَمَّد ابن أحمد بن حديد بن علي بن مُحَمَّد بن حديد بن عبد الله بن أحمد بن عيسى بن مُحَمَّد بن علي ابن جعفر الصادق بن مُحَمَّد الباقر بن علي بن زين العابدين بن الحسين بن علي ابن ابي طالب كرم الله وجهه ويعرف بالشريف ابي الجديد عند أهل اليمن اصله من حضرموت من اشراف هنالك يعرفون بال ابي علوي نيت صلاح وعبادة على طريق التصوف وفيهم فقهاء يأتي ذكر من اتحقق ان شاء الله تعالى مع أهل بلده.٥٧

"And I would like to follow up with the names of those who came to Ta'iz and studied there. They were the congregation from the first level. Some of them were Abu al-Hasan, Ali, bin Muhammad bin Ahmad bin Hadif (Jadid, two manuscript narrations), bin Ali bin Muhammad bin Jadid bin Abdullah bin Ahmad bin Isa bin Muhammad bin Ali bin Ja'far al-Sadiq bin Muhammad al-Baqir bin Ali bin Zainal Abdidin bin al-Husain bin Ali bin Abi Tholib karramallahu wajhah, and known by the name of Syarif Abul Jadid according to the people of Yemen. Originally from Hadramaut from the Syarif there, Al Abi Alwi was a house of piety and worship in the Tasawwuf order. Including the jurists who will mention those I know it correctly, God willing, together with the people of his country."

Both the versions of Jadid "bin" Ahmad bin Isa and the version of Abdullah "bin" Ahmad bin Isa are rejected as the sons of Ahmad bin Isa because there is a clear historical account from the book Al-Syajarah al-Mubarokah in the 6th century Hijri, stating that the children of Ahmad bin Isa numbered three people, namely: Muhammad, Ali, and Husain.

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57 Al-Janadi...Juz 2 p. 135.

Another reason is that in historical books from the 4th century Hijri, the Banu Alwi are mentioned as descendants of Qahtan. According to the author, Banu Alwi, called Al-Hamadani (d. 344 H.), in his book Al-Iklil fi Akhbaril Yaman wa Ansabi Himyar (which contains the stories of the State of Yemen and the lineage of Himyar), are the same clan as Alu Abi Alwi in Yemen, who are descendants of Abul Hasan Ali. In genealogical writing in Yemen, the term "banu" is often abbreviated with the word "ba," such as "Banu Fadal" being abbreviated as "Bafadal," "Banu Alwi" as "Ba'alwi," and so on. Then, the word "ba" is often incorrectly written as "aba." The Banu Alwi is an esteemed family in Yemen. Therefore, Al-Hamadani refers to them as "Syarif." Thus, the term "Sharif" for the Banu Alwi family does not imply that they are descendants of the Prophet Muhammad (SAW), but rather because they are descendants of Kahlan bin Saba, who was the ruler of Hadramaut from the Qahtan Dynasty. Kahlan himself is a sibling of Himyar bin Saba. The Banu Alwi family traces its lineage to Alawi bin Ayan (Alyan in other narrations). In addition to being mentioned as Al-Hamadani in Al-Iklil, the Banu

Alwi family was also referenced by Ibn Hazm (d. 456 H.) in the book Jamharat Ansabil Arab (the book of Arab genealogy).[58]"

Al-Hamadani stated:

فهؤلاء بنو علوي بن عيان وقد قلوا في ديار همدان، ولم يبق منهم إلا بيت آل عاصم وآل روشا وآل حكيم أبيات صغار. ومن أشراف بني علوي شريح بن مالك، ولا أدري إلى أي هذه البطون هو. وقد يقول بعض علام أرحب: إن علوي صغر وكبر يقولون: أولد علوي بن عليان بن علوي، فأولد عليان بن علوي علوي الأصغر ومنه التشرت بنو علوي انقضت بنو علوي[59]

Translate:

"So they are Banu Alwi bin 'Ayan. There are few in the villages of the Hamadan country, and there is nothing left of them except the houses of Alu Asim, Alu Rausha, and Alu Hakim, small families. Part of the Bani Alwi is Shuraih bin Malik. I do not know which family he comes from, and some scholars of Arhab say that Alwi is sometimes in "tasgir" (becoming

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[58] See Ibn Hazm Al-Andalusi, *Jamharat Ansabil Arab*, (Dar al-Ma'arif, Cairo, T.t.) cet. Ke-5 p. 896

[59] Al-Hamadani, *Al-Iklil* (Al-Maktabah al-Syamilah, T.tp. T.t.) p. 36

"Ulawi), sometimes not in "tasgir" (Alwi). They said Alwi bin Alyan bin Alwi had children. Alyan bin Alwi has a son, Alwi junior. From him, the Banu Alwi spread. Banu Alwi's discussion is concluded."

Pay attention to the sentence "Wamin asyarafi bani alwi..." (and some of the sharifs of the bani alwi). The Bani Alwi have long been called "Ashraf," not because they are descendants of the Prophet Muhammad, but because they are honorable people from the descendants of Kahlan from the Bani Qohton who controlled Hadramaut in the 4th century before Islam. Alwi bin Ayan lived at the same time as the ancestors of the Prophet Muhammad SAW—Qusay bin Kilab. Later, the descendants of Alwi bin Ayan were called. Banu Alawi gave birth to many significant figures in the Islamic struggle and the field of science, especially in Hadith Science. Ibn Hazm said that the famous Banu Alwi descendants include Yazid bin Qais, who became "Sahibu syurthat" (Chief of Police) during the time of Sayyidina Ali Ra.[60] Al-Hamadani, called Yazid bin Qais, was called Ibn Hazm. Apart from that, Al-Hamadani

mentioned that Ali also appointed Qais as the ruler of Asfihan.[61] Another famous name from the Banu Alwi family is Amr bin Salmah. Al-Hamadani called him "Sharifan nabihan dzahinan kaliman" (An intelligent sharif, a strong memorizer, and an expert speaker). It includes people close to Sayidina Ali. When Hasan bin Ali made peace with Muawiyah, Amr bin Salmah was sent by Hasan with Muhammad bin al-Ash'ats to meet Muawiyah. Muawiyah was very impressed with Amr's volume, eloquence in speech, and intelligence. Muawiyah asked Amr: Are you from the Mudhar family? Amr replied, "Ana Amr bin Salmah al-Hamadani al-Arhabi al-Alwi" (I am Amr bin Salmah from Hamadan, then from Arhab, then Banu Alwi).[62] Hamadan and Arhab are two cities in Yemen.

The Banu Alwi family is also known as hadith narrators. Among the hadith narrators from the Banu Alwi family, as mentioned by Ibn Hajar al-Asqalani in the book Al-Tahdib, is Amr bin Salmah above. In addition to being mentioned by al-Asqalani, Amr bin Salmah was also mentioned by Abi Hatim al-

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[60] See Ibn Hazm...p. 896

[61] See Al-Hamadani...p.35
[62] See AL-Hamadani...p. 36

Razi in his book Al-jarhu Wat Ta'dil, also mentioned by Imam Adzahabi in the book Siyaru A'lamin Nubala and al-Khatib al-Baghdadi in Tarikh Bagdad. Apart from Amr bin Salmah, the hadith narrator from the Banu Alawi family is Amr bin Yahya, one of the teachers of Ibn Abi Syaibah. Abul Hasan Ali or Syarif Abul Jadid (d. 620 H.), called Al-Janadi in Al-Suluk, is also a hadith expert and part of "ashraf". These two red threads, namely hadith experts and "ashraf," strengthen the suspicion that Abul Hasan is a descendant of the Banu Alwi. Most likely, the copyist of the Al-Suluk book, when connecting the lineage of Syarif Abul Jadid to Ahmad bin Isa in the 9th century, was influenced by the massive acknowledgment of the Abdurrahman Assegaf family at that time as Alu Abi Alwi found in Al-Suluk. Previously, this family recognized their ancestors as relatives of the ancestors of the Al-Ahdal family, whose name contained the name Alwi, so when they saw Al-Suluk's name Alwi, they suspected that Alu Abi Alwi was their ancestor. Although in the beginning, the Al-Ahdal and Abdurrahman Assegaf families claimed to be brothers and have Alwi ancestors, today, their lineage is connected to the

Prophet Muhammad SAW. Different. The prominent names of their ancestors remain in their two genealogies: Ubaid, Isa, and Alwi, but the order and path are now different. The Al-Ahdal family continues its lineage through Aon bin Musa al-Kadim, while the family of Abdurrahman Assegaf through Musa al-Kadim's younger brother, Ali al-Uraidi. This problem will be explained later in detail. In 839, Hijriah, the name of the Abu Alwi tribe, was written by Al-Maqrizi in his book Al-Turfat al-Garibat as "Arab Hadramaut".[63] From here, it is linear between news from Al-Hamadani in the 4th century to Al-Maqrizi in the 9th century that the Abu Alwi tribe were Arabs from Hadramaut, not descendants of the Prophet Muhammad. This subtitle concludes that Abul Hasan Ali's lineage to Ahmad bin Isa, either through Jadid bin Ahmad bin Isa or Abdulah bin Ahmad bin Isa, is rejected because Ahmad bin Isa did not have children named Jadid and Abdullah, as confirmed by the

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[63] See the manuscript of the book *Al-Turfat al-Garibat min Ahbar Wadi Hadrmaut al-'Ajibat*, by Ahmad Ali bin 'Abdul Qadir bin Muhammad al-Muqrizi al-Syafi'l, p. 7. The author has a pdf version From the manuscript.

book of the 6th century, Al-Syajarah al-Mubarokah.

Abdurrahman Al-Saqqaf's family claims to be Alu Abi Alwi

In the ninth century Hijriah, in Tarim City, Hadramaut Province, a clan claimed to be "Alu Abi Alwi" was mentioned in the book Al-Suluk by Al-Janadi (d. 732 H.). Over time, this clan came to be known as "Ba'alwi." The prominent figure of this clan was Abdurrahman bin Muhammad al-Saqaf, born in Tarim in 739 Hijriah and passed away in 819 Hijriah. He was laid to rest in the Zanbal Tarim cemetery[64]. The documentation of Abdurrahman al-Saqqaf's lineage appears to have commenced during his lifetime, particularly after the reading of Al-Suluk by Al-Janadi. However, formal recording of this genealogy began during the era of Ali al-Sakran, who died in 895 Hijriah.

Upon reading Al-Suluk, which details the migration of the Bani Ahdal ancestors from Iraq, the Abdurrahman al-Saqaf clan assumed that their ancestors had also migrated alongside the Bani

Ahdal forebears. Consequently, they considered themselves brothers or cousins of the Bani Ahdal.

واما الاهدل فهو بهاء ساكنة بعد الف ولام وهاء بعدها دال مهملة مفتوحة ثم لام ساكنة كان كبير القدر شهير الذكر يقال أن جده مُحَمَّد قدم من بلد العراق الى اليمن ولهو شريف حسيني قدم على قدم التصوف وسكن اجوال السوداء من وادي سهام[65]

Translate :

"And regarding Al-Ahdal, it is pronounced with a "ha" that carries a sukun after "alif," "lam," and "ha." Following the "ha," there is the letter "dal" pronounced with a fathah, lacking a dot, and then the "lam," pronounced as a breadfruit. He was a notable individual of high rank. Legend states that his grandfather migrated from Iraq to Yemen and was known as "Sharif Husaini." He followed the path of Sufism and settled in the Ajwal al-Sauda area of the Siham valley."

The passage from Al-Janadi above states that the ancestor of the Bani Ahdal, Muhammad bin Sulaiman, was a

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[64] see Muhammad bin Abu Bakar al-Shili, *Al-Mashra' al-Rawi*, (T.pn. T.tp. 1402 AH.) p. 323 & 331

[65] AL Janadi..Juz 2 P. 360

"Sharif Husaini" who migrated from Iraq to Yemen. Based on this history, the Abdurrahman al-Saqaf clan assumed that their ancestor was also a "Sharif Husaini," as he was a cousin (having one common grandfather) of Muhammad bin Sulaiman and migrated from Iraq to Yemen alongside him. However, this assumption was made without verifying whether other sources corroborated Al-Janadi's information. Subsequently, it was later disproved that the sharif of the Bani Ahdal was authentic. As the narrative developed, it became known that the ancestors of the Bani Ahdal, Muhammad bin Sulaiman, and the ancestors of the Abdurrahman al-Saqaf clan were cousins within the community. Some from the Bani Ahdal recorded in their books that Muhammad bin Sulaiman, their ancestor, was considered the brother of the Ba'alwi ancestor. It is important to note that when this narrative initially emerged, Ahmad bin Isa had not yet been identified as the ancestor of the Abdurrahman al-Saqaf clan, who migrated alongside Muhammad bin Sulaiman. Refer to the example of Husain al-Ahdal (d. 855 H.) in his book "Tuhfat al-Zaman" below:"

وحكي لنا عن بعضهم ان محمَّد المذكور خرج هو واخ له وابن عم فعمد اخوه وابن عمه الى الشرق فذريته ال با علوي في حضرموت٦٦

Translate:

"Some individuals informed us that Muhammad (bin Sulaiman) migrated alongside his brothers and cousins. Subsequently, his brothers and cousins ventured eastward. Consequently, the descendants of his cousins became known as the Ba'alwi family in Hadramaut."

This verse elucidates that the progenitor of the Bani Ahdal, Muhammad bin Sulaiman, journeyed from Iraq to Yemen alongside his brother (later revealed to be the progenitor of the Bani Qudaimi) and his cousin (sharing one common grandfather), known as the Ba'alwi in Hadramaut. Upon discovering that the Bani Ahdal and Ba'alwi shared a common ancestor, the descendants of both clans in the ninth century encountered a new challenge: the complete delineation of their genealogy. This was because Al-Janadi had referred to their

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66 Al-Husain bin Abdurrahman bin Muhammad al-Ahdal, *Tuhfat al-Zaman fi Tarikh Sadat al-Yaman* (Maktabah al-Irsyad, San'a, 1433 AH.) juz 2 p. 238

common ancestor as "Sharif Husaini," yet he did not provide a genealogical link tracing Muhammad bin Sulaiman back to the Prophet Muhammad. Consequently, we observe the efforts of these two families in tracing their lineage. From the Bani Ahdal's perspective, Husain al-Ahdal (d. 855 H.) endeavored to compile the genealogy of Muhammad bin Sulaiman as follows:

ووجدت في بعض الأوراق نسبه مرفوعا فقال مُحَمَّد بن سليمان بن عبيد بن عيسى بن علوي بن مُحَمَّد بن حمحام بن عون بن الحسن بن الحسين مصغرا بن علي زين العابدين وفي موضع آخر ابن عون بن موسى الكاظم بن جعفر الصادق بن مُحَمَّد الباقر...٦٧

Translate:

"And I discovered the lineage of Muhammad bin Sulaiman on certain pages, showing a connection to the Messenger of Allah. It states: Muhammad bin Sulaiman bin Ubaid bin Isa bin Alwi bin Muhammad bin Himham bin Aon bin al-Hasan bin al-Husain, also known as Al-Ashga, bin Ali Zainal Abidin, and elsewhere, bin Aon bin Musa al-

Kadim bin Ja'far al-Sadiq bin Muhammad al-Baqir..."

Through Husain al-Ahdal's endeavors in the book Tuhfat al-Zaman, it was revealed that there exist two versions of the Bani Ahdal lineage: Muhammad bin Sulaiman bin Ubaid bin Isa bin Alwi bin Muhammad bin Himham bin Aon bin al-Hasan bin al-Husain bin Ali Zainal Abidin bin Husain bin Fatimah, daughter of Prophet Muhammad. The second version reads Muhammad bin Sulaiman bin Ubaid bin Isa bin Alwi bin Muhammad bin Himham bin Aon bin Musa al-Kadim bin Ja'far al-Sadiq bin Muhammad al-Baqir bin Ali bin Husain bin Fatimah, daughter of Prophet Muhammad SAW. This implies that if the ancestor of the Ba'alwi clan is indeed the cousin, they share the same grandfather. Assuming the ancestor of Ba'alwi who migrated with Muhammad bin Sulaiman was Ali (Khaliqosam), the first version of the genealogy would be Ali bin Alwi bin Ubaid bin Isa bin Alwi bin Muhammad bin Himham bin Aon bin al-Hasan bin al-Husain bin Ali Zainal Abidin bin Husain bin Fatimah, daughter of Prophet Muhammad. The second version is as follows: Ali bin Alwi bin Ubaid bin Isa bin Alwi bin

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67 Al-Husaini al-Ahdal…juz 2 p. 238

Muhammad bin Himham bin Aon bin Musa al-Kadim bin Ja'far al-Sadiq bin Muhammad al-Baqir bin Ali bin Husain bin Fatimah, daughter of Prophet Muhammad SAW.

See chart below :

No	First version		Second version	
	Ancestors of the Abdurrahman Al-saqqaf	Ancestors of the Bani Ahdal	Ancestors of the Abdurrahman Al-saqqaf	Ancestors of the Bani Ahdal
1	Nabi Muhammad SAW	Nabi Muhammad SAW	Nabi Muhammad SAW	Nabi Muhammad SAW
2	Fatimah	Fatimah	Fatimah	Fatimah
3	Husain	Husain	Husain	Husain
4	Ali Zainal	Ali Zainal	Ali Zainal	Ali Zainal
5	Al-Husain (al-asgor)	Al-Husain (al-asgor)	Muhammad al-baqir	Muhammad al-baqir
6	Al-hasan	Al-hasan	Ja'far al-shadiq	Ja'far al-shadiq
7	Aon	Aon	Musa al-kadzim	Musa al-kadzim
8	Himham	Himham	Aon	Aon
9	Muhammad	Muhammad	Himham	Himham
10	Alwi	Alwi	Muhammad	Muhammad
11	Isa	Isa	Alwi	Alwi
12	Ubaid	Ubaid	Isa	Isa
13	Alwi	Sulaiman	Ubaid	Ubaid
14	Ali (khaliqosam)	Muhammad	Alwi	Sulaiman
15			Ali (khaliqosam)	Muhammad

See, their grandfather was both Ubaid. It is this Ubaid who, later in Abdurrahman al-Saqqaf's family, turned into Abdullah, then Ubaidillah. It should also be noted that previously, no sources were used to reference the arrangement of genealogies, such as the one above depicting the two families. It was only compiled in the 9th

century Hijri. Al-Suluk by Al-janadi only mentions the Bani Ahdal family as "Sharif Husaini" (descendants of the Prophet from the line of Husain) without listing the genealogical names. Husain al-Ahdal (d. 855 H.) admitted that he connected the genealogy as mentioned above, both the first and second versions, only based on the sheet he found in the 9th century. The genealogy of the Abdurrahman al-Saqaf family only piggybacks on the Bani Ahdal genealogy. Moreover, such an arrangement is rejected by the genealogy books written from the 5th to the 9th century because it is known that Al-Hasan bin Husain al-Ashgar had no son named Aon[68], and Musa al-Kadim had no son named Aon[69]. It was rejected.

The Abdurrahman al-Saqaf family also made efforts similar to those of the Bani Ahdal family to complete their genealogy. Possibly, when they learned that the Bani Ahdal genealogy had been found and genealogical books rejected it, they began to derive hope from the book Al-Suluk, particularly when the genealogy of Abul Hasan Ali or Sharif Abul Jadid was discovered,

which contained two names identical to the Bani Ahdal genealogy, namely Isa and Alwi. There is one name similar to Abdullah, which is akin to Ubaid. Moreover, there is a mention that Sharif Abul Jadid comes from the "Alu Abi Alwi" family, where the name Alwi already appears in the Bani Ahdal genealogy. This led Abdurrahman al-Saqaf's family to consider this genealogy more convincing because it had been included in an important historical book in Yemen, namely Al-Suluk, compared to the results of Husain al-Ahdal's efforts, which had a lineage structure rejected by the genealogical books. This effort was well executed by Abdurrahman al-Saqaf's grandson, Ali bin Abubakar al-Sakran bin Abdurrahman al-Saqaf, who died in 895 Hijriah. He wrote a book entitled Al-Burqat al-Musiqat, which began to introduce the permanent genealogy of his family along the same lines as the genealogy of Sharif Abul Jadid. Of course, this endeavor requires meticulous work. Additionally, they must be able to reconcile their family history with the history of the Sharif Abul Jadid family and the Bani Ahdal family, whose history they previously piggybacked on. Later, we will see that no matter how much effort is

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[68] See Al-ubaidili…p.248
[69] See Al-ubaidili…p.147

made to reconcile, there are still many inconsistencies here and there.

The editorial written by Al-janadi in the book of Al-Suluk about the lineage of Sharif Abul Jadid or Abu Hasan Ali is as follows:

واحببت ان الحق بهم الذين وردوها ودرسوا فيها وهم جماعة من الطبقة الأولى منهم ابو الحسن علي بن مُحَّد ابن أحمد بن حديد بن علي بن مُحَّد بن حديد بن عبد الله بن أحمد بن عيسى بن مُحَّد بن علي ابن جعفر الصادق بن مُحَّد الباقر بن علي بن زين العابدين بن الحسين بن علي ابن ابي طالب كرم الله وجهه ويعرف بالشريف ابي الجديد عند أهل اليمن اصله من خضرموت من اشراف هنالك يعرفون بال ابي علوي بيت صلاح وعبادة على طريق التصوف وفيهم فقهاء يأتي ذكر من اتحقق ان شاءَ الله تَعَالَى مَع أهل بلده٧٠

Translate:

"And I would like to follow up with the names of those who came to Ta'iz and studied there. They were the congregation from

the first level. Some of them were Abu al-Hasan, Ali, bin Muhammad bin Ahmad bin Hadif (Jadid, two manuscript narrations), bin Ali bin Muhammad bin Jadid bin Abdullah bin Ahmad bin Isa bin Muhammad bin Ali bin Ja'far al-Sadiq bin Muhammad al-Baqir bin Ali bin Zainal Abdidin bin al-Husain bin Ali bin Abi Tholib karramallahu wajhah, and known by the name of Sharif Abul Jadid according to the people of Yemen. Originally from Hadramaut from the sharif there, known as Al Abi Alwi, a house of piety and worship in the Tasawwuf order. Including the jurisprudents who will mention those I know it correctly, God willing, together with the people of his country."

From this editorial, Ali bin Abubakar al-Sakran sequenced the family tree of Abdurrahman al-Saqaf differently from the Bani Ahdal family, stating that they had one grandfather. Pay attention to Ali al-Sakran's words below:

وقد فهمت مما تقدم اولا منقولا من تاريخ الجندي وتلخيص العواجي وسبق به الكلام في ترجمة الامام ابي الحسن علي بن مُحَّد ابن أحمد جديد انه عبد الله بن احمد بن عيسى حيث قال: منهم ابو الحسن على بن مُحَّد ابن

أحمد بن حديد بن علي بن مُحمَّد بن حديد بن عبد الله بن أحمد بن عيسى بن مُحمَّد بن علي ابن جعفر الصادق بن مُحمَّد الباقر بن علي بن زين العابدين بن الحسين بن علي ابن ابي طالب كرم الله وجهه ويعرف بالشريف ابي الحديد عند أهل اليمن اصله من حضرموت من اشراف هنالك يعرفون بال ابي علوي بيت صلاح وعبادة على طريق التصوف انتهى ٧١

Translate:

"And I understand from the information that has passed, for the first time, based on what is contained in the Tarikh al-Jundi (book of al-Suluk) and the book Talkhis al-Awaji, and the discussion about it has been mentioned, in explaining the biography of the figure of al-Imam Abu al Hasan, Ali bin Muhammad bin Ahmad Jadid, that Ubaid was Abdullah bin Ahmad bin Isa. (i.e.) when he (al-Janadi) said: some of them were Abu al-Hasan, Ali, bin Muhammad bin Jadid (Hadid, two manuscript histories) bin Abdullah bin Ahmad bin Isa bin Muhammad bin Ali bin Ja'far al-Sadiq bin Muhammad al-Baqir bin Ali bin Zainal Abdidin bin al-Husain bin Ali bin Abi Tholib karramallahu wajhah, and known by the name Syarif Abul Jadid, according to the residents of Yemen, originally from Hadramaut from the sharifs there known as Al Abi Alwi, which is a house of piety and worship in the Tasawwuf order."

Henceforth, Ali al-Sakran arranged the Abdurrahman family tree as follows: Ali (Khali Qosam) bin Alwi bin Muhammad bin Alwi bin Ahmad bin Ubaid (Ubaidillah/Abdullah) "bin" Ahmad bin Isa bin Muhammad al-Naqib bin Ali al-Uraidi bin Ja'far al-Sadiq bin Muhammad al-Baqir bin Ali Zainal Abdidin bin Husain bin Fatimah bint Muhammad Saw. From here, we see that the Abdurrahman al-Saqaf family lineage has seen significant changes from the Bani Ahdal lineage, which is said to have one grandfather. In Husain al-Ahdal's version, the three names in sequence, namely Ubaid bin Isa bin Alwi, have changed to Alwi bin Ubaid bin Ahmad bin Isa, adding Ahmad between Ubaid and Isa. The change was based on Syarif Abul Jadid's family tree. Unfortunately, this extraordinary creation (ijtihad) was not accepted by the Bani Ahdal

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71 Ali bin Abubakar al- sakran…p.150

family. For the following times, the Bani Ahdal family did not use this version of the Abdurrahman al-Saqaf family. They continued to use one version of the genealogy of what Husain al-Ahdal called in his book Tuhfat al-Zaman. Finally, these two people with the same grandfather had different genealogies. As Abu Bakr bin Abil Qasim bin Ahmad al-Ahdal (d. 1035 H.) in his book Al-Ahsab al-'Aliyyah fi al-Ansab al-Ahdaliyyah said:

وأما نسبه فهو على الأهدل بن عمر بن محمّد بن سليمان بن عبيد بن عيسى بن علوي بن محمّد بن حمحام بن عون بن موسى الكاظم بن جعفر الصادق بن محمّد الباقر بن علي زين العابدين بن الحسين بن علي بن أبي طالب رضوان الله عليهم أجمعين هذا نسبه ٧٢

Translate:

"And as for his lineage, may Allah be pleased with him, it is Ali al-Ahdal bin Umar bin Muhammad bin Sulaiman bin Ubaid bin Isa bin Alwi bin Muhammad bin Himham bin 'Aon bin Musa al-Kadim bin Ja'far al-Sadiq bin Muhammad al-Baqir bin 'Ali

Zainal Abdidin bin al-Husain bin 'Ali bin Abi Talib, Ridwanallahu 'alaihim ajma'in."

From here, synchronization and harmonization between the history of Bani Ahdal and Syarif Abil Jadid, created by the Abdurrahman al-Saqaf family, became difficult. Before discussing the confusion, the author would like to reveal that the Abdurrahman al-Saqaf family, since their efforts to search for genealogy and find hope from the book Al-Suluk, has identified themselves with the permanent designation of the "Aba Alwi" family, which later became "Ba'alwi." The name was obtained from Al-Janadi's naming of Syarif Abil Jadid's family. The synchronization effort for later times was more directed towards the history of Sharif Abul Jadid rather than the history of the Bani Ahdal. As a result, inaccuracies in the historical structure were later seen between the history of the Ba'alwi and the Bani Ahdal.

'Alwi Became Sharif Abul Jadid's Brother

Ali bin Abubakar al-Sakran (d. 895 H.), grandson of Abdurrahman al-Saqaf from the ninth century, arranged his family

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72 Abu Bakar bin Abil Qasim bin Ahmad al-Ahdal, *"Al-Ahsab al-'Aliyyah fi al-Ansab al- Ahdaliyyah"* (T.pn. T.tp. T.t.) p.4

tree as follows: Abdurrahman al-Saqaf bin Muhammad (Maula Dawilah) bin Ali (Sahibudark) bin Alwi (Al-Gayyur) bin Muhammad (Faqih Muqoddam) bin Ali bin Muhammad (Sahib Mirbat) bin Ali (Khaliqosam) bin Alwi bin Muhammad bin Alwi bin Ubaid "bin" Ahmad bin Isa bin Muhammad al-Naqib bin Ali al-Uraidi bin Ja'far al-Sadiq bin Muhammad al-Baqir bin Ali Zainal Abdidin bin Husain bin Fatimah bin Nabi Muhammad Saw. This lineage is utterly different from the lineage of the Ba'alwi cousins, namely the Bani Ahdal. The Bani Ahdal, whose history in Al-Suluk has been piggybacked, has now been abandoned; The names Ubaid, Isa, and Alwi, obtained from the Bani Ahdal family tree structure, have now changed. After first piggybacking on the history of Muhammad bin Sulaiman, who is mentioned in the Al-Suluk book as emigrating from Iraq to Yemen as a "Sayarif Husaini," then it is said that the Ba'alwi ancestors emigrated with Muhammad bin Sulaiman and were cousins (one grandfather), now Ba'alwi must also be able to connect their genealogy and history with the genealogy and history of Syarif Abul Jadid from the Abu Alwi family, whom he is trying to

piggyback on. So, for this purpose, it can be said that Jadid bin Abdullah bin Ahmad bin Isa is the same father as 'Alwi by adding one more name as a brother, namely Basri. So, Ubaid has three children: Jadid, Alwi, and Basri. Ali al-Sakran said:

والعلوي بن عبد الله بن أحمد بن عيسى بن مُحَمَّد بن علي بن جعفر الخ اسمه الشيخ جديد.... والجديد بن عبد الله وعلوي بن عبد الله اخ اسمه الشيخ بصري...[73]

Translate :

"And for 'Alawi bin Abdullah bin Ahmad bin Isa bin Muhammad bin Ali bin Ja'far, there is a brother whose name is Shaykh Jadid... and for Jadid bin Abdullah and 'Alawi bin Abdullah, there is a brother whose name is Shaykh Bashri."

The basics of synchronizing the family history of Abdurrahman al-Saqaf, who now introduces himself as Ba'alwi, have been built in such a way by Ali al-Sakran, at least according to the formal version written in a book that we can find. Of course, the author believes that these

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[73]

basics had developed before Ali al-Sakran wrote it. This was related to the efforts of the Abdurrahman al-Saqaf family in searching for their family tree, starting from following the history and genealogy of the Bani Ahdal and then moving on to their lineage and history, including Syarif Abil Jadid from the Abu Alwi family found in Al-Suluk. It is said that there is a book called Al-Jauhar al-Syafaf, written by Abdurrahman al-Khatib. The author ignores this book because one of the manuscripts, the PDF version of which the author has, does not confirm that someone in the ninth-century Hijriah wrote this book The book Al-Suluk, written in the early 8th century, was truly highly respected by the clerics of the 9th century Hijriah, so that the ancestors of families not recorded in Al-Suluk, such as the Abdurrahman al-Saqaf family, had to make every effort to find a gap that their family can fill. This effort was carried out first by piggybacking on the history of the Bani Ahdal regarding the emigration of the Bani Ahdal ancestor, Muhammad bin Sulaiman, by saying that the ancestor of Abdurrahman al-Saqaf was a cousin of the same grandfather as Muhammad bin Sulaiman. Henceforth, we will use

the history and genealogy of Syarif Abil Jadid to complete, create, and restore the Bani Ahdal family tree, which is still not final and has two versions. It is miserable that Ali al-Sakran only adheres to one manuscript of Al-Suluk, namely the Egyptian version of the manuscript, which was copied in 877 Hijriah. Older manuscripts, such as the Paris manuscript copied in 822 AH., which does not mention Abdullah's name, did not reach Ali al-Sakran. As a result, today's Ba'alwi lineage is rejected by the nasab books and the Al-Suluk book itself with older manuscripts. In older manuscripts, it is stated that Jadid was not the son of Abdullah bin Ahmad, but he was Ahmad's direct son. Nor can it be said that the mention of Jadid bin Ahmad is a shortened version of the long-known genealogy because the mention of Jadid as Abdullah's son is never mentioned in current or previous books. So, the older manuscripts must be strongly suspected to be closer to the truth than the younger ones. In the absence of Abdullah's name in the older Paris manuscripts, Ali al-Sakran's theory follows that the Ubaid recorded in the Bani Ahdal version is another name for

Abdullah that is categorically rejected.

News of Muhamad bin Sulaiman's Hijrah Becoming Out of Sync

Husain al-Ahdal (d. 855 H.), in his book Tuhfat al-Zaman, stated that his grandfather, named 'Ali al-Ahdal, was the son of Umar bin Muhammad bin Sulaiman.[74] Ali bin Umar al-Ahdal, called Al-Janadi in the book Al-Suluk, died in 690 Hijriah[75]. Meanwhile, Muhammad bin Sulaiman died in 540 Hijriah, as mentioned by Muhammad bin Muhammad bin Ahmad Zabarat al-Son'ani (d. 1381 H.) in his book Nail al-Hasanain.[76] If this is the case, namely, Muhammad bin Sulaiman died in 540 Hijriah, then it would be difficult to accept logic if he emigrated from Iraq to Yemen in 317 Hijriah with Ahmad bin Isa, as reported by the Ba'alwi family because it means that when Muhammad bin Sulaiman died in 540 Hijriah, he was

already more than 223 years old. One of the two reports from the year of Hijrah is wrong. The question is, which of the two reports is most likely wrong? Of course, if we reread it regarding that the Ba'alwi family is just riding on the history of the Bani Ahdal, then what must be strongly suspected of being wrong or lying is the year of the hijrah, which corresponds to the year 317 Hijriah. Judging from the genealogical sequence, it is obvious that Muhammad bin Sulaiman is in the same generation as Ali Khaliqosam (d.529 H.), not Ahmad bin Isa (d.345 H.?). This is confirmed. As the author has mentioned, Ahmad bin Isa never emigrated from Basrah to Yemen, and there is not a single source that is contemporary or close to him that the Ba'alwi family could rely on regarding this news. Even the news of his whereabouts in Basrah cannot be proven by any source. As for the name Ahmad bin Isa, which Muhammad Dhiya' Sihab quoted in his book Imam Ahmad al-muhajir, it is a mistake to identify the figure. He is not Ahmad bin Isa bin Muhammad al-Naqib, but Ahmad bin Isa bin Zaid, a Shiite Zaidiah Imam. If Ali Khaliqasam had emigrated to Tarim in the 6th century H.,

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[74] Al-Husain al-Ahdal... juz 2 p. 238
[75] Al Janadi... juz 2 p. 361
[76] Muhammad bin Muhammad bin Yahya bin Abdullah bin Ahmad bin Ismail bin Husain bin Ahmad Zabarat al-Son'ani, *Nail al-Hasanain bi Ansab min al-Yaman min Buyut Itrat al-Hasanain,* dicetak bersama *Al-Anba' min Daulat Bilqis wa Saba* (Maktabah al-Yaman al-Kubra, Sona, 14014 H .) p. 121

where did he emigrate from? According to the author's opinion, he emigrated from India via Mirbat. First, in the 5th and 6th Hijri centuries, interaction between the people of Mirbat and India was very busy because of a port. Second, there is news that Muhammad bin Ali, who was in Mirbat, was given the title "Sahib Mirbat." After arriving in Mirbat with his father and son, Muhammad bin Ali died in Mirbat, then his father, Ali Khaliqosam, moved with his grandson, Ali (Faqih Muqoddam's father), to Tarim. The test results of Najwa Sihab (an Indonesian female figure of Ba'alwi descent) confirmed that 48% of her DNA fragments came from India.[77]

Along with all of the above, Abdullah Muhammad al-Habsyi, in the footnotes of the book Tuhfat al-Zaman which he *tahqiq*, tried to defend the narrative of Ahmad bin Isa's hijrah in 317 Hijriah. He gave a footnote to Husain al-Ahdal's editorial team, which stated that his ancestor,

Muhammad bin Sulaiman, had emigrated from Iraq to Yemen. Abdullah Muhammad al-Habsyi said that the person who emigrated was not Muhammad bin Sulaiman but Muhammad bin Himham.[78] Such an anch narrative is required to harmonize with the Ba'alwi narrative, which asserts that Ahmad bin Isa was the one who emigrated, given that Muhammad bin Himham accompanied Ahmad bin Isa rather than Muhammad bin Sulaiman. We see that he, who rides on history, then regulates and even dominates the historical sequence he rides on. We will often read in the writings of Abdullah Muhammad al-Habsyi, in particular, and Ba'alwi historical writers in general, that when historical data is found to be inconsistent with Ba'alwi historical conclusions, then the historical data must be adjusted, not vice versa. We will find attempts at subtle and crude interpolation carried out by Ba'alwi *tahqiq* experts on the books of the scholars they *tahqiq*. Therefore, you need high alertness and critical analysis when reading

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[77] *DNA Tests, Najwa Shihab Surprised Her Arab Genes Are Only 3.4 Percent*, in Kompas.com *https://amp.kompas.com/entertainment/read/2019/10/18/051800310/tes-dna* - najwa-shihab-shocked-arab-gene-in-himself-only-34-percent.

[78] Abdullah Muhammad al-habsyi, in Al-Husain bin Abdurrahman bin Muhammad al- Ahdal, *Tuhfat al-Zaman fi Tarikh Sadat al-Yaman* (Maktabah al -Irsyad, San'a, 1433 H.) footnote vol. 2 p. 238

books written by the Ba'alwi or that have *tahqiq* in their history and genealogy.

Ubaidillah and the Fictitious Names of the Ba'alwi Family

As noted above, the Ba'alwi lineage initially refers to the Bani Ahdal lineage. Initially, their history also piggybacked on the Banu Ahdal's history. Moreover, as is known, the sequencing of the Banu Ahdal genealogy only appeared in the 9th century when Husain al-Ahdal found a paper containing two versions of their genealogy. Al-Janadi, a Yemeni historian in Al-Suluk, only mentions the ancestors of Bani Ahdal as "Syarif Husaini," but he does not mention the order of their genealogy to the Prophet Muhammad SAW. Meanwhile, the nasab books in the 4th to 9th centuries Hijriah do not record the Bani Ahdal family as the family of the Prophet Muhammad Saw. So the Ba'alwi family tree, as a genealogy resulting from cloning the Bani Ahdal genealogy, has the same position, namely as a genealogy resulting from creations, assumptions, and interpretations that cannot be scientifically justified. The fate of the Bani Ahdal is better than the

fate of the Ba'alwi because the history of the Bani Ahdal has been confirmed to have existed in the 7th century Hijriah when Al-Suluk reported on a Sufi who was "ummi" (unable to read and write) named Ali bin Umar al-Ahdal and calls his ancestor "Syarif Husaini," who emigrated from Iraq to Yemen.

In contrast, the Ba'alwi (Abdurrahman al-Saqaf family) in the 7th century is still in the dark. No historian or nasab expert has recorded them, let alone their emigration. The figure recognized as their ancestor is Ahmad bin Isa, who moved from Iraq to Yemen.

Then, the Ba'alwi family collaborated on their Bani Ahdal version of their genealogy with the genealogy of Syarif Abil Jadid contained in the book Al-Suluk. The author will take the reader to analyze the Ba'alwi genealogy, which today they recognize, namely from the Egyptian manuscript version of the genealogy of Syarif Abil Jadid, and then we compare it with the genealogy contained in the Paris version of the manuscript. We will be able to discover several fictitious names, both from the Syarif Abil Jadid family and the Ba'alwi family.

Look at the image below:

No	Genealogy of Jadid Egyptian manuscript version of 877 H.	Genealogy of Jadid Paris manuscript version of 822 H.	The cloned version of the Ba'alwi lineage is the Egyptian manuscript version of the Jadid lineage.	The cloned version of the Ba'alwi genealogy, the Paris manuscript version of the Jadid genealogy
1	Nabi Muhammad SAW	Nabi Muhammad SAW	Nabi Muhammad SAW	Nabi Muhammad SAW
2	Fatimah	Fatimah	Fatimah	Fatimah
3	Husain	Husain	Husain	Husain
4	Ali zaenal	Ali zaenal	Ali zaenal	Ali zaenal
5	Muhammad al-baqir	Muhammad al-baqir	Muhammad al-baqir	Muhammad al-baqir
6	Ja'far al-shadiq	Ja'far al-shadiq	Ja'far al-shadiq	Ja'far al-shadiq
7	Ali al-uraidi	Ali al-uraidi	Ali al-uraidi	Ali al-uraidi
8	Muhammad al- naqib	Muhammad al- naqib	Muhammad al- naqib	Muhammad al- naqib
9	Isa	Isa	Isa	Isa
10	Ahmad	Ahmad	Ahmad	Ahmad
11	*Abdullah*		*Abdullah*	
12	*Jadid*		*Jadid*	
13	*Muhammad*		*Muhammad*	
14	Jadid	Jadid	Alwi	Alwi
15	Ahmad	Ahmad	Ali (khaliqosam)	Ali (khaliqosam)
16	Muhammad	Muhammad	Muuhammad (sohib Mirbat)	Muuhammad (sohibMirbat)
17	Abul hasan ali (syarif abul jadid)	Abul hasan ali (syarif abul jadid)	Ali (Faqih Muqoddam's father)	Ali (Faqih Muqoddam's father)

Unraveling the Scientific Scandal of Ba'alwi History & Genealogy, Imaduddin Utsman Al-Bantani, 1445 H./2024 AD.

From this picture, by comparing the Ba'alwi genealogy with the genealogy of Syarif Abil Jadid, we know that in the Egyptian manuscript version of the genealogy of Syarif Abil Jadid, three names are strongly suspected to be fictitious, namely numbers 11, 12, and 13 (Abdullah, Jadid, and Muhammad), because older manuscripts state that the genealogy of Sharif Abul Jadid is: Abul Hasan Ali/Syarif Abul Jadid bin Muhammad bin Ahmad bin Jadid bin Ahmad bin Isa. So, Jadid directly fathered Ahmad bin Isa. From there, we also know that the Ba'alwi lineage should also be like that, namely: Ali (Faqih Muqoddam's father) bin Muhammad (Sohib Mirbat) bin Ali (Khaliqosam) bin Alwi bin Ahmad bin Isa. So, the second Alwi should have directly fathered Ahmad bin Isa. This is because, in essence, the Ba'alwi lineage is just a cloned creation of the Syarif Abul Jadid lineage. Why were these three names added? The three names were added to cover the unreasonable year interval between Sharif Abul Jadid, whom Al-Janadi wrote, died in 620 Hijriah, and the year of death of Ahmad bin Isa, who died in 345 Hijriah (?). The gap between the two is 275 years, requiring at least six names. If there were no additional three names, then the total number of names between the two would only be three, which would undoubtedly be considered anachronistic by genealogy experts.

The conclusion from the results of the comparison between the Ba'alwi lineage and the Syarif Abul Jadid lineage is that there are three names from the Ba'alwi lineage that are fictitious and ahistorical, namely: Abdullah/ubaidillah/Ubaid, the first Alwi, and Muhammad. It does not stop there. When we trace the names from Alwi to Muhammad Maula Dawilah, father of Abdurrahman al-Saqaf, everything is silent from the reportage of the chroniclers of the Prophet's descendants and historians. Their name, with its "extraordinary" history, only appears in the books of the Ba'alwi family starting from the ninth-century Hijriah.

Glorification of the Ba'alwi Ancestors

The Ba'alwi clan, perhaps one of the clans that produced many books, is filled with assertions of their claim to be descendants of the Prophet

Muhammad. There are at least 27 books written which contain claims about their genealogy. However, everything will lead to the book of the ninth century, namely Al-burqat al-Musyiqat. Their references will be stuck in the ninth century. Apart from the book Al-Burqat al-Musyiqat, actually, in the ninth century, there were books written that contained their genealogy, such as the book Al-Jauhar al-Syafaf, which is said to be the work of Abdurrahman bin Muhammad al-Khatib, who is also said to have died in 855 Hijriah. However, the figure of Al-Khatib is "majhul" (unknown) by ulama biographers. Even the information from the book Hadiyyat al-Arifin by Isma'il Basya al-Babani states that the name of Abdurrahman bin Muhammad, who wrote Al-Jauhar al-Safaf, died in 724 H.,[79] as well as what was mentioned by Umar Rido Kahalah in the book Mu'jam al-Mu'allifin.[80] The manuscript that has come down to us today is a new manuscript written in 1408 AH.

The tenth and eleventh Hijri centuries were crucial for the Ba'alwi clan in popularizing their claim as descendants of the Prophet. There are nine books written for that purpose: Al-Juz' al-Latif by Abubakar bin Abdullah al-Idrus (d. 914 H.). Ibn Hajar al-Haitami later discovered this book after the death of the author, and Ibn Hajar quoted much genealogy of the order chain and 'lubsul hirqat' (order fabric) from this book; The next book is Tarikh Sanbal by Sheikh Sanbal (d. 960 H.). Experts doubt this book as a book of the 10th century Hijri, and the figure of Shaykh Sanbal is also doubted to have lived in that century; The next book is Al-Gurar by Muhammad Ali Khirid Ba'alwi (d. 960 H.), this book is strongly influenced by the book Al-Burqat al-Musiqat, then the book Tiryaq al-Qulub by Umar bin Muhammad Basaiban (d. 944), Al-Masra'al-Rawi by Muhammad bin Abu Bakr al-Sili (d. 1093 H.), Muhtasar al-Gurar by Muhammad bin Abdullah al-Idrus (d. 1031 H.), Al-'Iqd al-Nabawi by Sheikh bin Abdullah al-Idrus (d. 1041 H.), Hidmat al-Sadat Bani Alawi by Abdulqadir bin Sheikh al-Idrus (d. 1038 H.), Al-Nur al-Safir by Abdulqadir bin Sheikh al-Idrus (w. 1038 H.). All the books have similar patterns, glorifying their

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[79] Ismai'il Basa al-Babani, *Hadiyat al-'Arifin Asma' al-Mu'allifin wa Asara al-Mushanifin*, (Maktabah al-Islamiyah al-Ja'fari, Teheran, 1959 M) juz 1 p. 526

[80] Umar Rida Kahalah, Kitab *Mu'jam al-Mu'allifin*, (Mu'asasat Al-risalat, T.p. 1376 AH.) juz 5 p. 178

ancestors' role. Unfortunately, all the historical characteristics written in these books about their ancestors are not confirmed by primary and secondary sources.

The stories about Ahmad bin Isa, an "imam" and scholar, are not confirmed by contemporary sources or those close to him, nor is the character of Ubaidillah. In the Ba Alawi ulama literature, Ubaidillah is written to have died in 383 Hijriah. He was depicted as a generous Imam, a scholar who was "rasikh" (deep in knowledge), and a teacher of the "Shaykul of Islam," supposedly unlocking the keys to secret knowledge. However, there is no evidence to support these claims. None of his followers noticed his purported leadership, and no "Shaikhul Islam" mentioned his name or quoted his teachings, even if he only wrote his name in the genealogy of his teacher's sanad. Despite being portrayed as a prominent figure, there are no contemporary records of Ubaidillah's existence or activities in Basrah or Yemen during the fourth Hijri century. He was born and grew up in Basrah. Then, at age twenty, he moved with his father to Yemen. During that century, dozens of books were

written, and hundreds of scholars lived in association with one another in Basrah and Yemen. However, where is Ubaidillah, the "High Imam," hiding?

Ubaidillah's name and biography only emerged 512 years after his death, first mentioned by Ali Al-Sakran (d. 895 H). Not only did Al-Sakran list his name in a series of genealogies, but he also provided details about Ubaidillah's character, which was not known by scholars who lived at the same time or close to Ubaidillah. Al-Sakran seemingly invented this information without any supporting sources, pioneering the tracing of the "history" of Ubaidillah and succeeding in making him a "historical" figure. Similarly, other figures in the Ba'alwi lineage, such as the first Alwi, Muhammad, and the second Alwi, who played essential roles in editing the Ba'alwi books, are not confirmed by contemporary or close sources. It all traces back to the book Al-Burqat al-Musyiqat in the 9th century Hijri.

Muhammad bin Ali (d. 556 H.) was bestowed with the title "Sohib Mirbat" by Ba'alwi writers. Muhammad bin Ali Khirid Ba'alwi depicted him as "imaman mutqinan" (an imam

deeply versed in knowledge), "wahidu asrihi fi al-ilmi wa al-'amal" (the foremost in knowledge and charity of his time)[81]. However, scholars, including genealogists, historians, and biographers, did not document his existence. Alwi bin Tahir, in his work "Uqud al-Almas," attributed to Muhammad "Sahib Mirbat" the propagation of the Shafi'i Madhab in Hadramaut, Difar, and Yemen, with scholars in Mirbat being his disciples[82]. However, contemporary sources fail to corroborate this information.

In contrast to other scholars in Mirbat who are attested to in contemporary or near-contemporary sources, such as Muhammad bin Ali al-Qol'iy (d. 577 H.), he appears to be a contemporary of Muhammad "Sahib Mirbat." Al-Janadi, in "Al-Suluk," mentions that the Mirbat scholars were Imam al-Qol'iy's followers.[83] While Al-Janadi enumerates many scholars in Mirbat, he does not mention anyone named Muhammad "Sahib Mirbat." Similarly, Ibn Samrah al-Ja'diy (d. 587 H.), in his book "Tabaqat Fuqaha al-Yemen," lists

Imam al-Qol'iy as a scholar in Mirbat but does not reference Muhammad "Sahib Mirbat." [84] The title "Sohib Mirbat" is confirmed not to refer to Muhammad bin Ali but to the ruler of Mirbat City, Muhammad bin Ahmad al-Ak-hal al-Manjawi. Al-Akhal was the final ruler of Mirbat City from the al-Manjawi Dynasty. Muhammad al-Akhal Sohib Mirbat earned his epithet due to his habit of wearing kohl on his eyes or because he had natural dark marks around his eyes. Ibnul Atsir, a historian from the 7th century, documented in his book "Al-Kamil fi al-Tarikh" that in 601 Hijriah, Muhammad al-Akhal Sohib Mirbat was succeeded by his former minister, Mahmud bin Muhammad al-Himyari.[85]

Meanwhile, the name of Muhamad bin Ali Ba'alwi is not documented in any way, with or without a title, whether as a scholar or otherwise. If he were a historical figure, where would he be situated in Mirbat City, where historical chroniclers would not record him, while other scholars

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[81] Muhammad bin Ali Khirid... p. 131

[82] Alwi bin tahir, *Uqud al-Almas* (Matba'ah al-Madani, Shari' al-'Abasiyah, 1388 H.) volume 2 p.104

[83] Al-Jannadi... juz 2 p. 170

[84] Umar bin Ali bin Samrah al-Ja'diy, *Tabaqat Fuqaha al-Yaman* (Dar al-Qalam, Beirut, T.t.) p. 220

[85] Ibnul Asir, *Al-Kamil fi al-Tarikh* ([Dar al-Kutub al-Ilmiyah, Beirut, 1407 AH.) juz 10 p. 203

would be documented in the annals of Mirbat's history?

The existence of the tomb of Muhammad bin Ali "Sohib Mirbat" is worth doing *tahqiq* for its authenticity. Is it true that the tomb has been in Mirbat since the 6th century Hijriah? Today, Muhammad's grave, "Sohib Mirbat," boasts a tombstone adorned with exquisite carvings bearing an inscription dated 556 Hijriyah. Nevertheless, is it accurate that the tombstone was crafted in 556 H? Stone carving was not a prevalent practice in the sixth century in Yemen. This is evident from the absence of calligraphic carvings on the tombs of kings from the Al-Manjawih and Al-Habudi dynasties, who ruled Yemen during that era.

How could a "commoner" afford such a finely crafted tombstone when even the kings did not possess one? King Al-Watsiq Ibrahim of the Rasuli dynasty, who died in 711 H, became the first monarch to have a tombstone adorned with beautiful carvings. However, this tombstone was not crafted in Yemen but imported from India. It is remarkable to consider that in the 8th century, Yemen's kings had to import tombstones from India, whereas two hundred years prior, Sohib Mirbat's tomb already boasted an equally exquisite tombstone. By the late 8th century, the Rasuli Dynasty had brought skilled carving artisans from India to craft tombstones, a trend many kings, scholars, and affluent individuals adopted. The differing stone materials used in King Al-Watsiq's tombstone, imported from India, and the subsequent local Yemeni stones used in other tombstones attest to this. It is plausible to conclude that Muhammad's tombstone, "Sohib Mirbat," was likely fashioned only in the ninth century or later, coinciding with the emergence of the Ba Alawi lineage, as formally documented by Ali al-Sakran.

The history of Muhammad bin Ali, later bestowed with the title "Al-Faqih al-Muqoddam" by Ba'alwi writers, remains unreported by contemporary scholars. In his work "Hamisy Syams al-Dahirat," Muhammad Diya' Sahab mentioned Faqih Muqoddam as one of the most prominent figures, extolling his virtues as a great scholar proficient in knowledge acquisition and philanthropy. He was deemed worthy of ijtihad due to his mastery of history and logic, hence earning titles like

"Al-Faqih al-Muqoddam" (the foremost jurist) and "Al-Ustad al-A'zom" (the grand professor), titles unprecedented in his era. He was also recognized as an "Al-muhaddits" (hadith expert), "Al-Mudarris" (lecturer), tarekat murshid, and a "mufti" (fatwa expert), serving as a sanctuary for others.[86] However, despite these accolades, contemporary scholars did not document Faqih Muqoddam as an extraordinary historical figure; his presence was silent amidst the plethora of scholarly works of his time. Moreover, his name remains unconfirmed during his era, even in the broader Islamic world, specifically Yemen. Neither the book "Al-Suluk" nor "Tabaqat Fuqaha al-Yemen" mention his name, with his appearance coinciding with the emergence of the Ba'alwi lineage in the book "Al-Burqat al-Musyiqat."

Ba'alwi Scientific Interpolation and Morals

The author's study of the literacy of the Ba'alwi lineage leads to the conclusion that there are patterns and algorithms of historical construction deliberately created and not based on actual historical facts. The historiography of a hypothesis from a particular community with intersections with specific interests renders its validity suspect. Yusuf Jamalulail did *tahqiq* to the book "Abna' al-Imam fi Mishra wa Syam al-Hasan wa al-Husain," authored by Ibn Tabataba. However, discrepancies exist regarding the date of the author's death. On the seventh page, it states he died in 199 H, while on another page and the cover, it says 478 Hijriah. This inconsistency raises doubts about the authenticity of the book, especially since its contents include interpolated sentences from scribes and *tahqiq* experts, including Ibn Shodaqoh al-Halabi, Abul Aon As-Sifarini, Muhammad bin Nashar al-Maqdisi, and Yusuf Jamalulail. These additions lack distinction, giving the impression that they are the original work of Ibn Tabataba. The book's original author also does not mention Ubaidillah as Ahmad's son.

The book "Tarikh Hadramaut," also known as "Tarikh Sanbal," authored by Sheikh Syanbal Ba'alwi (d. 920 H), describes Al-Fakih al-

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[86] See Muhammad Diya' Sahab dalam Abdurrahman Al-Mashur, *Shmsu al-Dahirat* ('Alamal-Ma'rifat, Jeddah, 1404 AH.) P. 77.

Muqoddam as an "Al-Alim al-Robbani" (scholars mastering all knowledge), "umdat al-muhaqiqin" (focus of *tahqiq* experts), and one of the guardians of the pole. This book, printed by Maktabah San'a al-Atsariyah in 1994 AD/1414 H, was being *tahqiq* by Abdullah Muhammad al-Habsyi. However, suspicions arise regarding its authenticity as it may have been plagiarized from the book "Tarikh Ibnu Hisan," especially since Sheikh Sanbal is unknown to scholars. It appears that the manuscript was merely copied, and the author did not live in the tenth-century Hijri, as researcher Abdullah Al mentioned. Subsequently, the book "Al-Baha fi Tarikh Hadramaut," authored by Abdurahman bin Ali bin Hisan (d. 818 AH), was revised by Abdullah Muhammad al-Habsyi and published by Darul Fatah in 2019.

This book is a chronicle of the history of Hadramaut from 424 to 926 Hijrah, as confessed by his *tahqiq* experts, printed from an incomplete manuscript. Several years were missing, and then the *tahqiq* experts completed it from the book Tarikh Sanbal, which was indicated as fake above. Even though there was an acknowledgment that the book he

was *tahqiq* had additions, Al-Habsyi did not differentiate between the original redactions and the manuscript of the book, Al-Baha, and which editorial is an addition to the *tahqiq*, as if it were true that historical writers had recorded the figure of Faqih Muqoddam. However, when looking at the footnotes, Abdullah Al-Habsyi stated that the information about Faqih Muqoddam's death was not mentioned in the "hamzah" manuscript " (1) because the paper was damaged as if he wanted to say that what was in the printed version came from the "ba" manuscript (ب), even though there was only one manuscript of Ibn Hisan's book, and it was incomplete. If he had been an honest *tahqiq* expert, he should have left the place without explanation and not filled it in according to his wishes and interests. Therefore, this book cannot be a reference like Abna' al-Imam's.

Muhammad Dhiya Syihab and Abdullah bin Nuh wrote the book Al-Imam al-Muhajir. This book comprises around 244 pages and was published by Dar al-Sharq in 1400 H/1980 AD. This book is a biography of Ahmad bin Isa, later given by the Ba'alwi

community the title "Al-Muhajir." This book begins by explaining the condition of the 4th-century City of Basrah, which was resplendent with science and civilization. This historical background is taken from credible historical references such as books by Ibn Khalikan, Ibnul Atsir, Al-Mas'udi, Ibnu Jarir, Al-Sayuti, etc. However, when explaining the biography of Ahmad bin Isa himself, the author does not reference where he got the news, such as when he, of course, all children will learn from their parents. This can still be understood even without references. It was then continued that Ahmad bin Isa liked to seek knowledge from scholars, both in Basrah and in other cities in Iraq. This explanation should have mentioned that Ahmad bin Isa visited the scholars and where the author of this book learned about this news. However, this paragraph is without references. The author's imagination came up with the number of scholars in Iraq at that time and the assumption that that might be what teenagers of Ahmad bin Isa's age did when they were among the ulama. The reference is then mentioned in another paragraph, taken from the book Saurah al-Zanji, when explaining that

Basrah was a center of great thought at that time—a city where various schools of philosophy, beliefs, and thoughts intersected. The author of this book took great pains to find the figure of Ahmad bin Isa in historical books or other books.

When he found the name Ahmad bin Isa, without further research, he just took it. A fatal error occurred when quoting the figure of Ahmad bin Isa contained in the book of Tarikh Baghdad. It is stated in the book that Ibn Jarir al-Tabari received a letter from Ahmad bin Isa al-Alawi from the city of Basrah, then Ibn Jarir replied with the words, "O my amir." The author of this book then stated: it is enough to know how great Ahmad bin Isa's position was, from Ibn Jarir's mention of him, "O my amir." The author is not careful, or pretends not to understand, that the Ahmad bin Isa al-Alawi referred to in the book of Baghdad Dates is not Ahmad bin Isa al-Naqib but another figure, Ahmad bin Isa bin Zaid. Then, regarding Ahmad bin Isa's emigration to Hadramaut, the author of this book does not mention any sources, except for the Al-Rabitah magazine written by Ali bin Ahmad al-Athas. The events of 317 Hijriah were told by

people who lived more than a thousand years after his death, with no source from which he learned the news. We find this kind of writing pattern in the book on the following pages until the end of the book.

The book Gurar al-Baha al-Dhau'll wa Durar al-Jamal al-Bahiy, better known as the book Al-Gurar, by Muhammad bin Ali Khirid Ba'alwi (d. 960 AH), published by Maktabah al-Azhariyah, in 2022, without *tahqiq* experts. This book states that Ahmad bin Isa emigrated from Iraq to Hadramaut in 317 H. This mention does not come from any reference. Stories about people in the past without a source are called "fairy tales." It is also stated that Ahmad bin Isa surpassed his friends in goodness. For this story and because of Ahmad bin Isa's hijrah, Al-Gurar quoted from the book Al-Jauhar al-Syafaf, a book by al-Khatib which the author has called a book that is not worth using as a reference because the author is unclear. Judging from the content, the book is full of false stories. It can be said that the book Al-Gurar, regarding the lineage and history of the Ba'alwis, has its primary source in a book from the ninth century, namely Al-Burqat

al-Musyiqat by al-Sakran (895 AH), plus the book Al-Jauhar al-Syafaf (855 H) which is problematic.

The book Uqud al-Almas, the work of Alwi bin Tahir bin Abdullah al-Haddad, was published by Matba'ah al-Madani in 1388 H/1968 AD. This book is a biography of Ahmad bin Hasan al-Athas. When explaining the Ba'alwi lineage, this book also refers to Al-Jauhar al-Syafaf. I cannot find an older one, so the connectivity makes sense. This book states that the Ba'alwi lineage was itsbat by the King of Yemen in 1351 H, about 90 years ago. According to this book, the conversion came after the Khawarij people were criticized for their line. From this, it is known that there have been at least several incidents of doubts and complaints by Muslims against the Ba'alwi lineage, which can be read from the Ba'alwi books themselves. Ba'alwi can always get through it by asking for a piece of itsbat paper from people or institutions who want to help him. In the past, doubts about lineages would end this way because the science of genetics was not yet well established. Today, every lineage dispute can be confirmed by carrying out a

DNA test, which can trace a person's blood connections back thousands of years. So, today, the Ba'alwi have been proven to be disconnected from the Prophet Muhammad SAW through a literature review. If they are unaware that their lineages are connected, there is no way to prove it except a DNA test. If the literature review fails, DNA testing is reluctant, then on what basis should we recognize them as descendants of the Prophet Muhammad?

Conclusion

The Ba'alwi nasab is not connected to the Prophet Muhammad SAW. Today, they claim to be descendants of the Prophet through the path of Ubaidillah "bin" Ahmad bin Isa bin Muhammad al-Naqib, while nasab books from the 5th century to the 9th-century state that Ahmad bin Isa did not have a son named Ubaidillah or Abdullah. Ahmad bin Isa only had three children: Muhammad, Ali, and Husain. They also could not prove that Ahmad bin Isa emigrated from Basrah to Yemen. There is no news from contemporary or close sources stating that he emigrated to Yemen, just as there is no evidence that Ahmad bin Isa ever lived in Basrah. Ahmad bin Isa reported the 5th-century book in Medina with Ali Abul Hasan al-Askari. The results of the Y-DNA test from 180 Ba'alwi samples were not precise, as they were straight male descendants of Husain (J1-FGC30416) bin Ali (FGC10500). Not only did they fail to find both of the mentioned Haplotypes, but the Ba'alwi haplogroup isn't J1 but G2. This implies that they not only failed to prove descent from the direct male lineage of Prophet Muhammad SAW, but it was also detected that they're not descendants of the male lineage of Prophet Ibrahim AS..

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